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THE NEW PSYCHOLOGY AND THE GOSPEL

THE
GOSPEL
OF

BY

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**TO
MY WIFE**

PREFACE

THE conviction of the writer is that in the person and life of Jesus Christ there is God's richest gift to mankind, and that in wholehearted surrender to Him, the entire personality of every believer is lifted to its richest possibilities. Fellowship with Him infects every aspect of the believer, renewing heart and mind, creating new ideals, re-directing his thought and energy. The new psychology, which has so captured many students and teachers, is stimulating and provocative in its conclusions, dealing essentially with man's mental beginnings, whereas the Christian message deals with the individual in his moral and spiritual yearnings and capacities, besides indicating the destiny of man and society. There is a danger lest the new psychology should appear to be much more than a statement of the content and method of the working of man's mind. Owing to the inclusive character of its teaching, and the matters which it stresses, it may even seem to some to set forth a new way of life, proclaim a new Gospel, and so lessen the need for religion.

These brief chapters are an attempt to examine some of its assumptions, relating them to the teaching of the Gospels, not traversing other parts of the New Testament. In treating such a subject some measure of repetition is almost inevitable.

The writer hopes that some one better qualified will be led to do the work on a wider scale.

There is no attempt to cover the subject of the relationship of psychology to religion in general. Those desirous of reading in this are recommended to the works of Otto, Bartlett, Selbie, Marett, and others who deal with this wider field of inquiry.

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"Religious feeling is therefore a character inherent in the very structure of the human mind and is the expression of a need which must be recognised by the biologist as neither superficial nor transitory. It must be admitted that some philosophers and men of science have at times denied to the religious impulses of man their true dignity and importance. Impelled perhaps by a desire to close the circle of a materialistic conception of the universe, they have tended to belittle the significance of such phenomena as they were unable to reconcile with their principles and bring within the iron circle of their doctrine. To deal with religion in this way has not only been an outrage upon true scientific method, but has always led to a strong reaction. . . . As long as such a (scientific) system is compelled to ignore, to depreciate or to deny the reality of such manifestly important phenomena as the altruistic emotions, the religious needs and feelings, the experiences of awe and wonder and beauty, the illumination of the mystic, the rapture of the prophet, the unconquerable endurance of the martyr, so long must it fail in its claims to universality. It is therefore necessary to lay down with the strongest emphasis that the religious needs and feelings of man are a direct and necessary manifestation of the inheritance of instinct with which he is born, and therefore deserve consideration as respectful and observation as minute as any other biological phenomenon" (Trotter: *Instincts of the Herd in Peace and War*, pp. 113-114).

INTRODUCTION

NO single subject of study has evolved such interest since the late war as that of the New Psychology. Mankind's supreme interest is in its own life. Man is not content with living, but in virtue of his nature wishes to interpret the secrets of his being. Much of this interest is itself a unique testimony to the nature of the mind and the persistence of the primary factors of curiosity and wonder.

In the capacity of man to stand aside from his active life, to examine the impulses of his own being, is revealed that which distinguishes him from the rest of the animal world. It is a revelation of the power which comes with the consciousness of the self and the not-self. Out of the consciousness of the self and all which goes to form the material of the self the race has built up that rich and subtle force which we call Experience.

The new psychology, acting on certain assumptions, has subjected both the individual and society to a tremendous analysis. On these assumptions of mental endowment, experience is examined from the most primitive qualities to its latest manifestations. Society itself is experiencing an added degree of self-consciousness in the light of these assertions. It feels collectively somewhat as the individual whose clothes have been stolen while he has gone for a bathe.

It labours under a sense of its own weakness and is self-conscious to an inordinate degree.

Out of the analysis to which man has been subjected he seems to emerge a sorry specimen. He has always flattered himself that he was a creature of reason, lighted up by intelligence. "Nonsense, my dear Sir!" seems to be the reply of this precocious science, the *enfant terrible* of the mental sciences, "Nonsense, Sir! You are simply a bundle of instincts and emotions. You are the slave of an unconscious mind. You may have a little intelligence, although we do not see many evidences of it. While as for your instincts, you compare very unfavourably with the ant or the bee. Pooh, pooh, talking about your being guided by reason! You are a very poor kind of animal altogether!"

The analysis to which new psychology has subjected the human mind has laid great emphasis on certain native impulses to action—the instincts. It assumes that vital energy functions mainly through these with their accompanying emotional forces. Evolution is accepted in whole-hogger fashion as explaining the origin and path of the race. The assumption of the unconscious mind is made wherein each individual man re-lives every plane of existence and retraces every stage of experience.

From this material there is developed a parallel philosophy showing the conflict of the animal origin with the moral demands of an established order of society.

The tiger chained down below is continually striving to escape and emerge into the open. The bluebeard of the early animal stage threatens the domestic harmony of peace-loving wives. (Although it is the spouse who seems so cruel and summary in the spider realm in the treatment meted out to her

mates.¹⁾ According to the *Ædipus Complex* theory, the boy is jealous of his father, and so from the earliest stage the conflict is evidenced.

Upon the quiet jog-trot methods and assumptions of the older psychologists has descended this avalanche of youth in the form of New Psychology. Peace be to the shades of Mill and Bain! How could you have treated man as a creature of reason enlightened by intelligence! Let us now be honest and say straight out that he is at bottom one huge appetite who, like the fabled monster of old, must be fed with virgins at regular intervals. Ignore religion, ignore culture, ignore the delicate immeasurable longings of the higher self, except to explain them as modes of sex activity.

Such seems to be something of the type of conclusion which the youthful new psychology indicates. Certainly its swift generalisations, its "dead-certain" assumptions, are in line with its axiomatic impulsive conclusions. Impulse, it seems to assume, need not wait on intelligence. Charles Darwin took thirty years before rushing into print, and then refused to dogmatise. But if we are creatures swayed by impulse, surely that is excuse enough for action. Why wait for slow-footed intelligence, for hesitant reason!

The circumstances of the war created the suitable atmosphere in which the new science might flourish. The war itself brought about a tremendous release of emotional personality, and at the same time revealed the persistence of certain primitive forces. It exhibited mankind naked and elemental. On the other hand, the fact of the war was a shocking comment on the tenuous hold which intelligent and moral life has on man as a whole. This brought

¹ Fabre: *Wonders of Instinct*, p. 153.

with it a persistent questioning concerning the bases of all established authorities—religious, political, moral, social.

The soil was exceedingly fruitful for a science which promised to hold up not man as he was thought to be, but man as he really is. This was the opportunity of the new psychology with its far-reaching, dogmatic assertions. Its teachings and assumptions seized the imagination, so that it seemed to be the key to unlock all the mysteries of life.

The assumptions of the past concerning the nature of man were, in its light and by virtue of its revelations, of a faulty character. Aristotle, "the master of those who know," was like every other great teacher a victim of the "personal fallacy."¹ Authority—political, religious or industrial—was a dodge whereby the strong exploited the weak. Religion especially was a hoary old fraud. Such seemed the deductions implicit in its indictment.

The new psychology indicted everything which interfered with unfettered activity as creating conflict and setting up repressions. "Ah!" replied its listeners, "you have explained life to us. We have always thought that there was something wrong. Now we know why we have these strange feelings, these queer fancies, these inside fights. What a wicked thing it is to be repressed. See the awful results which follow!"

It is not to be wondered at that many folk felt here was at last the true and final revelation of man's being and destiny. "Follow the teaching of nature, be psychological, get rid of conflict, then everything will be all right and people will be truly happy." Such seemed the deductions. And, further, "Government, religion, morality; they are so full

¹ J. Harvey Robinson: *Mind in the Making*, pp. 61-62.

of restraints. Do away with them, and mankind will then be living according to the laws of nature." To those who, already unbalanced by the conditions of the time, were carried away by its assumptions, the new psychology seemed to promise the gateway to a new life, and to supplant the place hitherto occupied by religion. Further, its pre-occupation on one side with sex problems equally attracted the prurient. The development of the psycho-analytic method appealed to sufferers of various kinds. The use of suggestion in healing brought interest from another side. It would indeed be strange if such a science and such teaching were to escape the charlatans, or to avoid disappointing many who expected from its teachings far more than they really promised.

One difficulty in examining new psychology arises from the basis of its assumptions and the applications made by the science. It starts with the general assumption that its business is to explore the origin and workings of mind. It protests that its concern is not with morals, but with the psychological aspect of life. Thus its examples are drawn from the whole field of human experience and behaviour, though especially emphasising the frail and more bestial manifestations. There has arisen a psychology for almost every department of life, personal and social, and few restraints are known to psycho-analysis. The greater part of these varied aspects of life are examined from the position of their relationship to the fundamental assumptions of new psychology; the field of action is observed mainly from the standpoint of its relationship to instinct, emotion and the unconscious mind. From this there result certain standards of judgment, tests of value; how far does this or that activity

conform to the nature of the fundamental constituents of mind? According to this degree of conformity or the reverse the psychological value of the activity is judged.

It is all very well for the psychologist to disclaim any concern with morals or social values, and to proclaim that the business of psychology has nothing to do with standards of behaviour. The ordinary man does not attain to this fine discrimination between morals and psychology. When he finds so many spheres of daily life brought within the purview of the science, he is not trained to distinguish between the fundamental assumptions of the nature of mind and the consequences which seem to spring from these assumptions. The attitude of new psychologists somewhat resembles that of boys who light a fire by a haystack and when the rick burns protest that they only lighted a fire.

When the new psychology makes so many wide and conflicting statements ranging over such varied fields of human life and conduct, it must not protest astonishment if human nature fails to distinguish between what is psychological and its applications. It is contrary to human nature to make these large assumptions and then disclaim any responsibility when ordinary people take them at their face value and act upon them or form on them a philosophy of life.

Man has come at too great a cost and with increasing effort at many of his finest social expressions based on a theory of individual responsibility and an acceptance of inevitable limitations, for doctrines lightly to be proclaimed which on the surface seem to deny that responsibility and indict limitations as apparently unnecessary and evil. It is absurd to imagine that what is held to be psycho-

logically wrong can finally persist as the morally right. Ignore the factor of intelligence, belittle the faculty of reason, yet these very forces are at work all the time; and unless the supremacy of the moral order is maintained, a supremacy so hardly won, there is little hope to be found in arguing that a thing is right because it is psychological. Man cannot long hold to any standards of life which are finally seen to be unintelligent.

The wide range of illustrative material employed by the psychologist from animal life shows enormous patience and thoroughness on the part of many observers. But much of it is of value only for what it is—a record of the activity of the particular animal or species, showing their stage of development, the conditions under which they sustain their life history. Such records fill one with reverence for the investigator, in their painstaking contribution to human knowledge.

But there can be no transfer in wholesale fashion from these animal and insect data to corresponding data in human life and society. There are factors of intelligence and reason, of moral and spiritual insight, which become the real criteria for value of all human life. It is for man to travel along these roads in order to compass his high vocation and true destiny. In human society, intelligence and morality are fundamental. The teaching of the new psychology serves as a valuable "spot light" whereby the soundness of many fundamental assumptions can be reviewed. It should make for a sound economy of human expenditure in energy, and enable much waste involved in unnecessary conflict and repression to be avoided. The higher ethical and spiritual issues must still be wrought out of human conflict and wrung out of human anguish.

This conflict, this repression, even though psychologically incorrect, may form one of the ways in which human greatness is compassed.

Psychology has its place in mental science, but not the whole field of authority which many seem to think. Men are psychological in so far as they have a mind which functions, but they are men even more because they have an intelligence and reason which controls and a moral life which directs.

Very many of the statements of the new psychology are only assumptions, and by no means ascertained fact. Even facts which are true of themselves can be worked out of all proportion. There are wide divergences of views among the leading exponents of the science. On a very slight foundation an attempt is being made to rear an unwarrantably high structure. Christian thought need never fear truth from whichever angle it is proclaimed. Christian experience is not static, but is like the mind of man itself, developing and dynamic. The teaching of the Gospels and the person of Jesus still elude the compass of man's heart and mind, still beckon him on to the unscaled summits of moral and spiritual splendours.

There is a real contribution to be made to a right organisation of personal and social life under the guidance of a science which lights up the workings of man's mind. A profound disappointment awaits those who imagine any such science can supplant religion, or that in its teachings there is guidance for the manifold need of man's nature.

PRAYER

“O God, Who art the Creator of all that have breath, mind of our minds, and heart of our hearts, in Whom is our beginning and our ending, grant us the spirit of humility as we search out the workings of Thy mighty will and inquire upon Thy purposes. Enlighten our darkness, strengthen our weakness, enrich the whole of our being. Grant unto us not only to interpret Thee with our minds, but worthily to honour Thee in our lives, even as Thy Son, Jesus Christ, in Whom we have our redemption.”

" The instincts refuse to be regarded as the poor relations of which a haughty self is half ashamed ; they are the partners which give power to the enterprise of our ideals " (Hadfield : *Psychology and Morals*; p. 166).

" Whenever we analyse out our highest motives we always discover an instinct at its source : our lives are dominated by instincts like self-display, sex-desire, ambition : even our piety may be determined by fear " (*ibid.* p. 174).

" Unfortunately he (Freud) describes the child as it were a monster devoid of all interest save in the lewd and unclean " (MacCurdy : *Problems of Dynamic Psychology*, p. 23).

" From another point of view, however, man's superiority is in the greater plasticity of his instincts, and the emotional drives associated with them, so that they can be directed away from the bestial gutters in which their untrammelled course would lie, into other channels. And so began in man the conflict of good and evil, for while the primordial path of expression of an instinct cannot be either blameworthy or praiseworthy in a beast of the field which can respond in no other way, in man the channels into which instincts are diverted may be either noble or ignoble. The former choice is what the technical language of the new psychology calls sublimation, as when the sex instinct finds expression for its energy in the ideals of chivalry and knighthood. The latter is perversion, as when the same sex instinct finds an outlet in pornography or in secret or in social vice " (G. Thomson : *Instinct, Intelligence and Character*, p. 157).

THE NEW PSYCHOLOGY

CHAPTER I

INSTINCT AND THE GOSPEL

PSYCHOLOGY has travelled a long way since the time when it used to distinguish man from animals on the ground that animals were guided by instinct and man by reason.

In fact to one coming to psychological study through the avenue of the new psychology, it might appear that reason plays a very small part in the lives of most men and women ; that in all the more intimate concerns reason comes in as an after-thought, and then only to justify a course of action—the process known as rationalisation. On the real character of instinct psychologists differ. Some posit a large number of instincts, others two or three. It is fairly obvious, however, that there is a general life-force which tends to travel down certain selected roads. Bergson with his “urge” and “intuition” notions is on the great highway of human experience. Maintaining that there are certain driving forces inherent in the race, Bergson has related them to man in his forward-looking capacity. The continual stressing of instinct tends to keep men’s eyes on origins, instead of purpose and ideal ends, to tie men down to animal beginnings, blurring the manifold

hints of his spiritual destiny. Whatever relationship the human species may have with the animal kingdom, there is a great gulf fixed. Our fathers if they erred, erred nobly, in claiming for man reason as his crowning glory, especially reason as reflecting the divine reason and nature.

In the teachings of the new psychology, the nature of the instincts is emphasised as concerns man's animal origin. The assumption is that man has not only evolved from lowly animal stages, but has retained the bestial vestiges, and that these mainly dominate the life. From this the deduction might be made: "Who can condemn any moral lapses? Surely these are in the order of nature. Man is by nature tied down to the animal instinct. Who shall blame him if he reveals these marks of his origin and satisfies these primitive urges? Think how bad it is to repress these natural desires!" Such is the line of defence which might be set up, and is now frequently suggested in criminal cases, and thus are the instincts to be recognised and justified as the dictating forces which must be obeyed.

Unfortunately it is the lower stages of instincts which are kept so much to the front. Anything to do with sex, with animal origins, is harped upon. The fact that man has transcended much of this instinct domination is slurred over. The assumption seems too often to be that society is made up of moral imbeciles, and that unbalanced personality is the normal—assumptions that prove too much.

Pugnacity, fear, self-assertiveness, sex urge, are not separate and divided factors in a man's nature and character. The self is a unity. The instinct life is related to a unity of aim and purpose in a moral personality. The instincts with their emotions may become the driving forces of character. It is,

though, the whole personality which determines the channel in which they shall flow. Man, moral and spiritual man, is not the slave of instincts. Therein he differs from the animal. Instinct and emotion may constitute the native energy, but it is for the whole man to say to what ends those energies shall be directed.

Certainly no moral-minded creature endowed with brain power and lighted with intelligence would desire to hide behind the primitive instincts, or advance these as excuses for lapses of character.

Character, as James pointed out, is developed in the line of the greatest resistance. It is not by lightly surrendering to primitive urges, nor by wantonly gratifying animal appetite, that we vindicate our true humanity. Such is an easy giving way to the animal in us, a course which if persisted in can only end in degradation to individual and society alike. Our characters become Christ-like and partake of divine nature as we subdue these primitive factors to the quality of a new life, transfiguring them by His indwelling.

The message of the Gospels is not to indulge instinct, not to repress it, but to utilise this energy to the end of noble living. The instincts are to serve and not to rule. The animal energies are to be canalised in the broad highway of divine purposes. Man is not to be the blind creature of instinct. His destiny is to assert and achieve his kinship with the divine. This is to say that he is not to be tied down to animal origins, but to soar to spiritual destinies, to find himself in the heavenly places with Christ Jesus.

Our Lord seeks that all instinct and urges shall be turned to divine ends and purposes. The rich husbandman is not reproved by Jesus because he

has worked hard and achieved success with a good harvest. The shame is that he serves an instinct of acquisition in a degrading manner, and ministers only to a low view of the self. The vision of such a man does not go out to his needy brethren (the fellow-members of his herd) on the one hand, nor rise to higher purposes on the other. He is dominated by the things of bodily appetite. "Eat, drink, and be merry" (Luke xii. 18). And so he misses his way for achieving his higher and finer destiny.

Wherever our Lord meets men and women held down by the animal, chained down by primitive desires, His aim is to lift them up to the truly human and divine. The epileptic is delivered from his fears; his unhappy complexes are put against the glory of divine love and dispelled by divine wisdom and power. The brutish is expelled; he stands clothed and in his right mind (Mark v. 15). He is no longer a creature of primitive fears, but lighted by divine reason. From then onward he stands in a right relationship to his fellows.

We need to remind ourselves that Jesus saw clearly the power of these native instinctive urges. His harshest strictures were reserved not for those who sinned in the flesh, but for those sins of the intellect and hardness of heart. The woman taken in the act of adultery is given a new and ennobling vision of the pure heart. Mary, from whom Jesus had cast out seven devils, is brought into harmony with a new life. No longer seeking her own, she took on the nature of love and service, and her instincts became informed with divine purpose and grace. Our Lord knew that the mind of man is fashioned by his thoughts, that character is moulded by desire. He did not accept a low ideal for

humanity, pleading the dominance of instinct, the power of primitive urges. Low tendencies are to be redeemed by high purposes. Primitive impulses are to be transfigured by spiritual aims. Tender as Jesus is to the weak and the erring, He never pitches the standard low for human achievement. His assumption is that man in his destiny is a spiritual creature. Hence His teaching is always calling men to transcend the lower levels and climb to the spiritual heights. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart" (Matt. v. 28). The sex instinct is not to be held to justify a low morality.

The instinct-energy of pugnacity is to be subdued to a vigorous service of a higher, diviner order: "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven" (Matt. v. 43). Equally the instinct of acquisition is to be carried to higher social ends and not to serve self (Matt. vi. 19). So our Lord sets forth for His disciples not the dominance of the instincts, but the way of the higher spirit-ordered life, fellowship and service in the Kingdom of God.

True Christian character is being shaped by His indwelling. We are being transformed from glory unto glory, as by the Lord, the Spirit. The primal instincts with their emotions may be the driving forces and energies of our primitive animal natures. To those who have put on Christ the compulsion becomes that of a higher order. We are no longer

ruled by the urges of the flesh, but responsive to the urge of the Spirit. Our striving is towards the mark of our high calling in Christ Jesus. It is this which becomes the great urge of our days. In the light of this purpose we go forward. We look not backwards to humble animal origins, but forwards to exalted destinies in the heavenly places with Christ, our Redeemer.

PRAYER

“God of all grace, Who hast created us folk of desire and appetite, grant that we may use these aright. Look down with pity upon all who have become creatures of indulgence and slaves to evil habits. Redeem and strengthen all such by Thy grace. Grant that we may be enabled to live in purity of heart, and that all our appetites may be sanctified in Thee.”

" The genius who is ahead of his time is subject to the same distrust or persecution as is the lunatic or criminal who lags in evolution. It is herd instinct which stones the prophets, persecutes Galileo, puts convention above abstract justice, cements the uncritical electorate, rushes wildly into war. The world of men suffers and has suffered more from such insensate devotion to the herd than from all crime, insanity or nervousness " (McCurdy : *Problems in Dynamic Psychology*, p. 377).

" Throughout the incalculable ages of man's existence as a social animal, Nature has been hinting to him in less and less ambiguous terms that altruism must become the ultimate sanction of his moral code " (*ibid.* p. 124).

" Socialised gregariousness is the goal of man's development. A transcendental union with his fellows is the destiny of the human individual, and it is the attainment of this towards which the constantly growing altruism of man is directed. Poets and prophets have, at times, dimly seen this inevitable trend of Nature, biology detects unmistakable evidence of it. . . " (Trotter : *Instincts of the Herd in Peace and War*, p. 167).

CHAPTER II

HERD INSTINCT AND THE GOSPEL

PRESENT-DAY psychology makes great play with the term "herd instinct." Observing man's nature from various angles, it is evident that he is not made for himself alone, but for himself as a member of a group. Of himself alone he is incomplete. Under such circumstances there haunts him a restlessness, a vague uncertainty, a felt urge to seek other selves. Man soon wearies of a self-imposed isolation, and seeks the full measure of his being in communion with other like selves. As a member of a group he feels at home with his fellows. Cut off from one group he strives to find his life mingling with another. The primary reaction to the herd instinct is mainly biological in character and fulfils itself in mere bodily contiguity. It partakes of this same character in the human race, especially in the childhood stage. At this period of development, the young child cannot bear to be alone, and must have the society of others.

At quite an early stage the response to the herd instinct is manifested. The authority of the leader is recognised. The authority of the herd as a whole in its conventions and customs is acknowledged. Homage is paid in recognising the greatness of the group and pride is manifested in belonging to such a group. In our early days life is found complete

in the group connected with the home and the family. As the spirit becomes touched to wider issues, it reaches out, striving to find its spiritual affinities, and sometimes, like Nicodemus, transcends the old herd life, with its narrowing convention.

The whole teaching of the Gospels is built up on the recognition of this factor. Man has a social quality in his nature. In virtue of this he is capable of sharing his joys and sorrows, and is educated in sympathy through sharing the disappointments and the achievements of his kind. The Son of God felt keenly His loneliness and isolation. The quality of sharing the divine life demands such conditions. Often denied the fellowship of man, He leant the harder upon the sustaining power of God. The primary response of the herd instinct manifested in bodily contiguity is transcended. It is manifested on a higher plane of spiritual affinity. This carries with it inevitable limitations. Jesus incarnate could not seek His herd satisfactions along the low level, mingling his lot with the heedless multitude. "He could not be hid," says Mark (vii. 24), and that exactly hits off the situation. Jesus could not hide Himself in a crowd physically or spiritually. Teaching such as His was bound to come into conflict with the recognised tradition of the herd. A personality such as His was bound to clash with the group leaders of His day.

Yearning for fellowship He formed His own little group. But even here He was often disappointed, for they were slow to appreciate the spiritual values He set forth, and limited their vision to an earthly kingdom with its customs and standards. The Gospel teaching, the good news proclaimed by Jesus, sets forth a new authority, not obedience to the mass authority of the herd, but to the power and love of

God. This was the power to which Jesus gave His willing homage, and the power He calls us to recognise and obey. Jesus enunciates the spiritual plane achieved by the herd and acted on in the life of His nation only to substitute a higher and diviner way of life. The acknowledged law of the herd was "an eye for an eye," "a tooth for a tooth." Not so, says Jesus. Those who share His life must love their enemies, pray for those who treat them wrongly, be humble, never push themselves into places of privilege, live in the spirit of service, recognise that God as their heavenly Father will minister to all their needs. Jesus calls to His disciples to be child-like in heart, companionable in spirit, to be slow to judge others. In a word, in place of the authority of rulers, statesmen, judges, He asserts fellowship, the love and care of the Father God, as transcending these, and seeks to win homage for His kingdom. The "policeman theory" of government gives way to His proclamation of the divine kingdom which brings love, joy and peace through mutual service.

Jesus clearly perceived that His demands, the nature of the spiritual life as He proclaimed it, would call forth the antagonism of the herd. The leaders of the people could not tolerate this open challenge. He perceived that there could be but one end to such boldness and loyalty on His part, and very early the dark shadow of the Cross loomed before Him. By the nature of the working of herd instinct in one form the crowd tends to side with the leaders and to antagonise those who question their authority. Under such circumstances it takes very little to work up their anger and malice. This needs to find an outlet and a victim on which to vent itself. It was such an oncoming shock that Jesus braced Himself to meet. No man can challenge the accepted

authority without feeling the influence of the native impulse to fear. It was this quality which led Jesus to the awful anguish in the Garden. Must He drink this bitter cup? Could it not pass away? A human herd aroused on its worse side reveals the qualities of the pack. Just as the wolf pack goes hunting its victim blindly, such is the tendency of the human pack when urged on. Swept away by the appeal to lower nature, blinded in their judgment, any group is capable not simply of showing lack of judgment but can soon act under the same unreasoning impulse as the brute animals. They act first and reflect after. When Jesus had been finally crucified, and the mood of wild lust had passed, many of the better sort must have had uncomfortable twinges on coming to their senses. On reflection they must have shared the opinion of the centurion at the Cross: "Certainly this was a righteous man" (Luke xxiii. 47).

To the disciples of Christ the herd instinct calls for a spiritual response. They cannot regard the members of the group from any other angle than that of God's redeeming love. Christ's people will naturally identify themselves with their own group of like-minded spirits. With men of good will, the pure heart, the merciful, the forgiving, the peace-makers, the wrongfully persecuted, they will have a spiritual affinity. By virtue of their ideals, their divine energies, Christ's brethren must be cut off from many of the things which the world seeks after. This does not imply a narrow-minded censorious attitude; it is merely a recognition of the limitations set to the way of life when the life is being lived in Christ. All who share this way are members of the colony of heaven, and adopt its standards in all their vital activities.

As Christ looked out on the world of men He saw them as God sees them, not creatures of blind animal instincts, but endued with the most glorious spiritual possibilities. "Looking on him He loved him"; so He sees the divine capacities in all His brethren. Our attitude towards our fellow-men is an unfailing index of the quality of our discipleship. To despise them, to exploit them, to take advantage of weakness or ignorance, to put temptation in the way of youth, to refuse opportunity of service, is to deny His authority and to manifest the sway of blind natural instinct. Jesus saw men as brothers, children of the common Father. Jesus had compassion on the multitude; He was not of such a distilled spiritual essence as to fail to recognise the rightful needs of the body, and take joy in ministering to them. This is the significance of His answer to the questioning of John's disciples: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them" (Matt. xi. 5). Jesus could feel for man in all the manifold urges of his creaturely nature. Not only was He touched with the feeling of their infirmities, but He could interpret every range of the human heart's need. Jesus knew that this same heart could respond to the highest law of its being in rising to the heights of the divine affinity. The Son of Man was moved to the depths of His being as He pondered His brethren living on the plane of their animal nature. He knew that mankind was fitted for achieving the higher destiny, and to compass that end He was Himself prepared to go through the deepest personal suffering and woe.

Christ's followers have ever re-interpreted His

sacrificial attitude, going out for their part on the crusades of the spiritual life. They have explored the great waste spaces of society in order to fill them with His spirit. The law of the pack has been transcended in the law of love. Christ's followers have hunted not to destroy but to save. They have pursued not to kill but to make alive—alive to God in Christ.

It is this spirit which has fashioned the great missionary achievement of the modern Christian Church. It is the interpretation of the attitude of Christ to the herd that drives men and women with His love in their hearts to go on their glorious and redeeming mission.

The law of the pack dies hard. The herd instinct is mightily persistent in its lower manifestations. But the measure of the way it has been transcended is a guide to the greater work yet to be achieved by Christ's brethren.

PRAYER

“Thou Who hast made of one blood all the races of mankind, bring us through Jesus Christ into a gracious community of life. Grant that all men may come into that unity of spirit which is the bond of peace. Deliver us, most merciful Father, from all hatred, malice and uncharitableness, transforming us into a fellowship of love and mercy. Make us companions in Christ’s holy crusade whereby lives may be redeemed from darkness into light, and from discord into harmony. Enable mankind in all its ways to acknowledge Thy headship, so that, being united as brothers, they may become co-workers with Thee and with Jesus Christ in Thy glorious Kingdom.”

“ . . . Fighting may be a complex of acquired activities conditioned by the development of certain elementary constituent or contributory movements and organisation, instead of an inherited activity, process or organisation. On the other hand, we find that the chances that a boy will develop the fighting activity depend directly upon the chances he has of coming in contact with environmental conditions which promote fighting. Some boys never develop it, although the preliminary co-ordinated movements have been previously acquired ; for they never have sufficient external occasion to form the habit. Boys who live in a rough social environment and are crowded closely together, where space and the apparatus for play are limited, learn to fight at a very early age, while others with well-regulated environing or social conditions, and without the necessity of competing for the means of play and expression, delay fighting much longer or omit it altogether ” (L. L. Bernard: *Instinct—A Study in Social Psychology*, pp. 285-86).

“ Aggressiveness is a part of human nature, but it is very variously expressed at different ages and may be sublimated. Individuals are not more belligerent, for war to-day no longer satisfies the aggressiveness or initiative of most of them. It is not the pacifist education of individuals that has to be done, but that of the governing classes ” (Bovet: *The Fighting Instinct*, p. 240).

“ It would seem that peaceful behaviour is really typical of mankind when living simple lives such as those of the food-gatherers. . . . Not only does the Old Stone Age fail to reveal any definite sign of weapons, but the earliest of the pre-dynastic Egyptians also were peaceful. . . . Are we to look back into a Golden Age of peace, when violence was practically absent from human relations ? I see no other interpretation of the facts. . . . The story of warfare is that of the increasingly violent behaviour of ruling groups. . . . For various reasons mankind has educated itself in force, and the gravest problem with which we are faced is that of eliminating this frame of mind, of banishing the sentiments that so poison human relationships ” (W. J. Perry: *The Growth of Civilisation*, pp. 195-6-7).

CHAPTER III

PUGNACIOUS INSTINCT AND THE GOSPEL

AT first glance the impulse to fight seems native to man. History, read in one way, seems little but a long scroll of war. Its spirit fills our poetry and shapes our song. The fighting tendency seems to lift men out of the drudgeries of life and put them among heroic adventures and achievements. The poets have sung its glories ; women have loved its heroes.

It is on the field of war that mankind, stripped of its artificial trappings, seems to come into its own. The elemental qualities of naked courage and brute strength get a chance over against the more civilised virtues.

But whether the psychologist is true in describing pugnacity as an instinct is certainly open to question. One prime mark of an instinct is that it should be native to the species, to every member of the species, not an acquirement of an individual. The instinct must be there by the nature of things and need no teaching nor previous experience in order to function. Psychology as read by us to-day is usually the outcome of the experience and teaching viewed by Western or European eyes. It is limited somewhat by the experience and observation of

the psychologist himself. It is but natural therefore that such writers, judging from their own traditions, limited observations and reading, should tend to such a conclusion and teach that fighting is native to the human species. Then the argument easily follows that the best races have been the best fighters, that the finest individuals have been the finest fighters. (It is agreed, of course, that this instinct is a little awkward to fit into the higher civilisation, and indeed that to fight in private life brings upon the fighter the majesty of outraged law.) The deduction goes farther, assuming that those who will not fight are necessarily a degraded type, a blot on the species. Hence the fighting impulse is glorified and all that goes with it held in high honour.

The psychologist would find it extremely difficult to square his teaching on pugnacity as an instinct if he were to seek to justify his theories by examples from other than Western races. Is there any more terrible story in history than the records of the blasting of the ancient civilisation of the Incas? No sensitive soul can read the account to-day without a sense of recoil, finding that folk who were capable of the high achievements of the ancient Peruvian race, but lacking the equipment of the fighting impulse, should have been so wiped out by such methods as disgraced the so-called Christian adventurers.

Perhaps it was a sin in this unsophisticated folk to be lacking in this native endowment!

The psychologist would find himself rather hard put to also to see the fighting instinct in several of the Indian sub-races; as also in large sections of the Chinese people. Where is it manifested, further, in the Australian native tribes? It is no

answer to say, "Look at these people, see where they stand!" The point is not the sort of people, their achievements, nor their general life quality, but the assumption that the fighting instinct is native to the race, then the further deduction that it is the peculiar glory of the race, and the further inevitable justification of all the horror, misery, wretchedness, suffering, vice, degradation, sorrow and woe which have followed in its train. It looks to-day, though, as if the psychologist is going to have to re-examine his position, and is finding even his historical foundations challenged.

The brilliant anthropologist, Mr. W. J. Perry, meets all the paraphernalia of the fighting impulse as a native instinct with a flat denial. He examines the records of the race and sees a time when men lived together in harmony, giving themselves to mutual help and not manifesting the love of brute force. This was the era of the food-gathering stage, before men were caught up in the lust of property and possession manifested in the later food-cultivating stage.

Is the psychologist right in ignoring this assumption? Is it not necessary to examine what relationship the instincts of acquisition and pugnacity have to the sentiment of self-regard in general, so that instead of positing a massive instinct of a pugnacious character it is possible to see it as one form in which the energy of the self-regarding sentiment manifests itself, especially in the face of difficulty or hindrances?

It is worth inquiring what seems to be our Lord's position in this matter as set forth in the Gospels. It has to be recognised that much of His teaching is of an indirect character, states general principles

rather than their application to particular circumstances, and sets forth the spirit in which men should live. The keynote of His life and the teaching of His Gospel is the message of love ; love to God and love to man. The followers of the Master are to love those who hate them, do good to those who despitefully use them. His followers are not to carry swords, nor weapons. "If My Kingdom were of this world, then would My servants fight" (John xviii. 36). If struck on the one cheek, they are to turn the other. They are given the uncompromising injunction to love their enemies. In all this Jesus cuts right across the working of the so-called instinct of pugnacity. He sets out a new way of life—"A new commandment give I unto you, that ye love one another." Christian men cannot use the argument of instinct to justify war with all its inhuman and devilish accompaniments and results. Civilisation does not base itself on instinct naked and animal in character, but instinct moralised, charged with new social and ethical values. A civilisation based on the indulgence of unchecked instinct carries within it the seeds of its own destruction.

The energy of the self, as also the energy of the society, need not express itself by indulging an instinct of destruction. This energy can be turned to the higher account of service, and realise itself in co-operative channels. This was the bias which Jesus sought to give it, "By love serve one another." The kingdom of God is not brought in by high explosives, but by patience, service, work. "In your endurance," says the Master, "win ye your souls" (Luke xxi. 19). Man is not tied to narrow psychological issues, but works to moral and spiritual ends. In achieving these there is a wide and never-

ending field for the display of the energies of a combative instinct, wrestling not against flesh and blood, but against spiritual wickedness.

The psychologists usually emphasise that along with the combative impulse there goes an element of enjoyment—enjoyment of the fight. Is it the fight which is enjoyed, or is it the zest of enjoyment in energy being released, in obstacles being overcome?

There is a joy which comes of striving against and overthrowing the obstacles to the Kingdom. This was the joy felt by the disciples when they returned to their Master reporting that the very “devils are subject unto us,” so that He Himself “rejoiced in spirit.”

There is the glorious joy which is the accompaniment of salvation. The Kingdom of God calls for combativeness by the employment of spiritual powers. As the follower of Jesus puts out his energy against the powers of darkness, striving to serve the high issues of the Kingdom, he will often know what it is to be cast down and weighed upon with heaviness, but he will also know what it is to be laying up a far more exceeding weight of glory. The so-called impulse for fighting will find ceaseless opportunities to indulge itself striving against the forces which threaten men’s spiritual existence. “Fear not them which kill the body but are not able to kill the soul,” says Jesus, “but rather fear him which is able to destroy both soul and body in hell” (Matt. x. 28). It is a Gospel manifesting itself in a divine energy. Non-resistance as a term seems full of negative suggestion. No gospel can win men unless it is charged with positive power for living greatly.

Human life and society form a battle-field

whereon Christ's followers, united in His name, fight against all which stands in the way of the realisation of the divine will and the working out of the divine purposes.

PRAYER

“O Thou Who in the days of Thy flesh didst call us to love our enemies, and to bless those who revile us, Who now ever livest and makest intercession for us, enable us by Thy perpetual grace to wage the warfare of this life with the weapons of the spirit. May we wrestle valiantly against the powers of darkness and the might of the evil one, casting down evil wherever it may be found. O Lord Jesus, be Thou our Captain in the fight, and help us to be Thy loyal followers. Forgive us if through the weakness of the flesh we fail at times to watch with Thee. Grant to us such a perseverance by Thy indwelling Spirit and might that we may not be overcome of evil, but may overcome evil with good. May we, walking in the way of the heroes and martyrs, fight the good fight of faith and attain unto that crown of righteousness which Thou givest to all that love Thy appearing.”

“ Whenever one examines one’s own emotional reactions, a prominent element seems often to be the mysterious way in which the feeling seems to come from nowhere. One feels possessed, some immaterial influence seems to have seized the body and mind and to be directing both behaviour and thought. This phenomenon, of the cause seeming to lie outside of consciousness, is naturally suggestive of unconscious mental activity. Such being the case it might be expected that psychopathologists, who are more familiar, with the psychology of the unconscious mind, would have furnished us with some theories of emotion more interesting or more adequate than those of the academic psychologists. When we turn to psychopathological literature, however, the search is rather disappointing. No satisfactory theories are found there, although interesting data and pertinent suggestions do appear ” (MacCurdy : *The Psychology of Emotion*, p. 66).

“ It is clear, I believe, that the function of emotion is not confined to the motor region ; it extends far beyond this, into the cognitive field. And in this cognitive field the emotions serve likewise both as energisers and as reorganisers. As energisers ; for where a function properly connected with the emotional impulses is already active or becomes active, it becomes more vigorously active because of the emotion. But also as reorganisers ; for in the cognitive awakening which emotion brings, there is an increased intellectual fertility, with varied and novel ideas put at the disposal of the vague impulses. . . . A wide service is thus rendered by emotion. For when so stirred, the individual finds himself at a new level of behaviour both in body and in mind, being enabled to meet his crises with a more complete array and organisation of his powers, and these not of his muscles only, but of his entire psycho-physical constitution ” (G. M. Stratton : *Problems of Personality*, pp. 61-62. Studies in honour of Morton Prince).

CHAPTER IV

THE EMOTIONS AND THE GOSPEL

IN the light of recent psychological study the emotions assume a new value. What was formerly despised and condemned is now rated high for the part it plays in personality. The emotion manifests the power to feel; for without feeling life is a dull and sunless journey. It is these feelings, further, which bring sparkle and variety, relieving the dead levels of life.

The emotions take on diverse forms. They manifest themselves in joy, in sorrow, in anger, in tenderness. They are revealed in hatred, in coldness, in contempt; they exhibit themselves in delight, in radiance, in exhilaration. In every activity of the human spirit there is found an emotion accompanying. All experiences have their emotion, whether they signify disappointment and sorrow, success and joy, achievement or failure. So closely does the tone of personality depend on a healthy emotional life that both body and mind respond to its nature, and take their tone from its presence. The new psychology tends to explain most bodily and mental states with reference to emotional condition. According to the vigour and nature of the emotions, so the life takes on its colour. The individuality is stamped and marked more by its reaction to these qualities than to the so-called intelligence factors. A rich emotional

life determines the possibilities of the individual. A feeble emotional life indicates a narrow and limited personality.

Under the guidance of present-day psychological thought the place of the emotions for a healthy vigorous manhood and womanhood becomes apparent. The danger of repressing these factors, especially in child life, is being revealed. We can now more clearly understand how one harsh or vicious experience can affect our inner life for long years. It is in childhood and youth that those complexes and phobias are set up which will colour the thought of a lifetime, creating wrong and unhealthy attitudes, causing much suffering and misery. In the light of psychological study it is clear that it is as important to feel rightly as to think rightly, and it is questionable whether right thinking can be attained in the ways of practical life apart from right feeling.

The Gospels are continually illustrating the tremendous power for good or ill bound up with our emotional nature. Jesus Himself reveals a quick and instant response to every challenge by the manner in which He responds emotionally, showing how He feels. How much should we know of the Master if we only knew what He said, or how He thought, and were not able also to see how He felt? "Jesus wept"; "Jesus rejoiced in spirit"; "He was filled with compassion"; "Jesus groaned in spirit." A man who cannot be righteously angry will never feel the call of spirit to attempt valiantly in the divine kingdom. Sympathy, a tender feeling for the weak, is often the reverse side to an anger which arises when they are seen to be exploited. A deep sorrow for the erring, a tender compassion for the marring effects

of sin, is often the prelude to a mighty work of redemption. Thus we are told how when He saw a great multitude, Jesus was moved with compassion toward them and healed their sick (Matt. xiv. 14). When He saw how young and tender life was mishandled and exploited, a flaming anger consumed Him, and He burst forth with a mighty woe: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea" (Matt. xviii. 6).

It was in this like mood of righteous anger that He cast out the money-changers from the Temple (Matt. xxi. 12). Jesus lived too near the realities of natural life to attempt to conceal His emotions. "He was moved with compassion." "Go and tell that fox," He says, speaking of Herod. "Then," we are told, "Jesus rejoiced in spirit" at the success of His disciples in their first unaccompanied campaign. At the graveside of Lazarus He wept. What a picture we have of Him rejoicing, exulting, troubled, sorrowful, groaning, saddened, reproachful, angry, suffering, depressed, hopeful, triumphant! He experiences every note in the gamut of feeling, all with reference to His Father's will and His Father's kingdom. This is no colourless creature, fearful of doing right lest He do wrong. This is no mechanical God ("Deus ex machina"). Here is no fictional person making an automatic response to every proffered stimulus. This is not a spiritual marionette, nor the hero of a story told on the pictures.

There is a gracious, loving, large-hearted nature revealed in the Gospels, capable of feeling and expressing every emotion of the human heart. This power of feeling is to Jesus so native, so intense,

that it colours our view of His nature and character. Out of this deep and rich emotional life there is born a sympathy, a tact, a charm and a grace which grapples to Him humanity in its answering response, with a devotion, a zeal and a loving sacrifice which represents the highest attainment in the spiritual life of the race.

Even the method of Jesus in His approach to men and women is nearly always informed by the emotional appeal. He realised that souls are rarely argued into the Kingdom of God, and that an intellectual demonstration does not necessarily capture the living assent. The loving father does not argue with the returning prodigal; "But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him" (Luke xv. 20).

Outraged justice to Jesus is swift and speedy, as is shown in the outburst of feeling towards the unmerciful servant: "Shouldest not thou also have had compassion on thy fellow servant as I had pity on thee? And his lord was wroth, and delivered him to the tormentors till he should pay all that was due to him" (Matt. xviii. 33-34).

Real and true emotion is to the Master a force to be canalised in service, harnessed in activity. The journeying Samaritan, moved with pity and tenderness, lets it flow out straightway, in the deed of mercy to the poor wounded traveller. Jesus knew that healthy emotion needs action swift following: "Let him *straightway* come after Me."

Studied in this light the Gospel records make a new appeal to the followers of the Master. They lead us to re-examine the quality of our emotional response, not simply our emotional feeling. The feeling needs to be canalised for effective action.

Deep emotion which has no response attached can become a barrier to true growth in Christlike character. It was thus that our Lord distinguished between those who said, "Lord! Lord!" and had, knowing Him, not done His will or honoured His claims, and those who without recognising it had done Him honour in ministering to the needs of His brethren (Matt. xxv. 35). The first had failed to respond to the rich emotion called forth at the sight of suffering and need, although they had known of the teaching. The others, while ignorant of the actual way of the Kingdom, had honoured the King thereof by the effective way in which they had responded to the emotional drive of sympathy. If we, His present-day disciples, wish to enter into the joy prepared for those that love Him, will it not equally demand from us not only the recognition of these gracious promptings of the heart, but also a willingness to respond and to honour every opportunity of thus revealing the indwelling Christ?

PRAYER

"God, Who hast not only given us minds to think, but also hearts to feel, teach us to feel aright. Guide us by Thy grace that we learn to mourn with those who mourn, to sorrow with those who sorrow, and to rejoice with those who rejoice. May our hearts be quick to feel and to minister to another's woe. Enlarge our sympathy with all who suffer, and enable us to bring the comfort of Thy dear Son to all needy souls, for His name's sake."

"The love of God is recognised not less by the analyst as a healthful demand. The believer flees to the domain of the ideal, to the heart of eternal love, when life disappoints him and fellow-men treat him contemptuously and unjustly. In the divine father-love, he, whose longing for help, for ethical salvation is not satisfied by the surrounding reality, finds an asylum. In the love for the Saviour, the love-thirsty soul, which finds no comprehension and no return love in his fellow-men, is refreshed. The titanic drama of the work of salvation with its immense contrasts—sin, grace; human depravity, Jesus' conquering love; death, life—affords guilt-laden souls a source of consolation, the sustaining force of which the irreligious individual can scarcely appreciate. Further, the educated person with deeper thinking and feeling; who bears a mighty desire for the reality of the ideal, will again and again long for God as the substance and real basis of the ideal, and submerge himself in Him when men and nature (in broadest sense) leave him in want" (Pfister: *The Psycho-analytic Method*, pp. 574-75).

"The growth of the sentiments is of the utmost importance for the character and conduct of individuals and of societies; it is the organisation of the affective and conative life. In the absence of sentiments our emotional life would be a mere chaos, without order, consistency or continuity of any kind; and all our social relations and conduct, being based on the emotions and their impulses, would be correspondingly chaotic, unpredictable and unstable. It is only through the systematic organisation of the emotional dispositions in sentiments that the volitional control of the immediate promptings of the emotions is rendered possible. Again, our judgments of value and of merit are rooted in our sentiments; and our moral principles have the same source, for they are formed by our judgments of moral value" (Wm. Dougall: *Social Psychology*, p. 160).

CHAPTER V

THE GOSPEL AND RIGHT SENTIMENTS

CARRYING forward its study of emotional life, present-day psychology teaches us to look on the emotions as organised into systems. These systems function about some person or object. The baby not only calls forth the tender emotion of love on the part of the mother ; if the little one is ailing, the mother is sad ; if smiling, she rejoices. The mother is fearful lest misfortune should overtake the child. She has feelings of pride when it is admired. If the little one is hurt, the mother manifests anger against the cause, and sorrow for the child. Our emotions are not separate and unrelated moods. They are organised into systems of sentiments about various objects and persons. In ordinary life sometimes one sentiment is dominant, sometimes another. But they are always related to the whole personality, and give tone to the character. In some men the sentiments are stronger than in others ; whilst where the sentiments are weak, the character is often of a colourless type.

A study of the Gospel records reveals a wide range of vigorous sentiment in the life of Jesus. All thoughts, ideas and emotions are related primarily to His Father God, the will and purpose of God, the Kingdom of God. The dominant

sentiment for Jesus is love through devotion and service in forwarding His Father's pleasure. It is around this centre that His emotional life revolves. It is in this light that He views life.

When men worship God in order to exploit Him, the scorn and anger of Jesus flame out: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. xxiii. 13). His anger against those who would commercialise the Holy Temple is manifested in striking fashion as He drives the sellers forth with a whip. "My Father's house," He cries, "shall be called a house of prayer for all nations, but ye have made it a den of thieves" (Mark xi. 17). It is in the light of this master sentiment of love to God that Jesus regards His brother man. The whole organisation of His emotional life is called out by the needs, sufferings, sorrows, delight, play, disappointment, contempt of the Father's children. "Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance" (Luke xv. 7). Thus He indicates His sentiments concerning redeemed lives.

The weakness of His brethren under temptation calls forth a deep pity. Jesus knew what was in man, his possibilities for ill as well as his response to the good. There is not only pity for the weak; there is also sympathy and compassion for the suffering and unfortunate. Towards these His large nature flows out. With an exquisite and understanding tenderness, Jesus gathers up the powers of His soul for ministering to His Father's Kingdom. The thought of the homeless wanderer, as set forth in the parable of the Prodigal Son, arouses the

sentiment of sorrow in the father's heart: grief seizes him, and sadness overwhelms him. But when the father sees afar off the returning wanderer, grief and sorrow are put away, and great joy reigns through the whole household. Towards those who take advantage of youth and innocence, Jesus reveals a flaming resentment. These are God's children, His little ones. Out of the Master's divine compassion there arises a swift feeling of wrath against such offenders. This is directed at times not only against individuals, but against whole communities: "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented sitting in sackcloth and ashes; but it shall be more tolerable for Tyre and Sidon at the judgment than for you" (Luke x. 12-14).

The dominant sentiment of love to God in the service of man informs all our Lord's feeling, thinking and doing. He is not a creature of divided sentiment torn by conflicting desires. It is the rich young ruler who exhibits this unhappy state. Where the sentiment of a man revolves about Mammon, God is left outside. No wonder that Jesus calls His followers to seek first the Kingdom of God, to let this be the master passion of their seeking, the master light of all their days. From the scene in the Temple in the days of His boyhood until the final act of suffering on the Cross, in every stage of his brief earthly career, the activities of the Master had been shaped by this determination to seek first the will of God, the purpose of God, the Kingdom of God. This had brought Him sorrow, sadness, depression, causing Him to drink the cup of suffering to the full. But with this there had

been mingled a heavenly gladness, an exultant joy, as He contemplates the fulness and completeness of the divine love of God known in the Father's fellowship. It is from this sentiment that there arises the deep-felt anguish concerning the deadness of the Temple City in the cry wrung from His over-charged heart: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold your house is left unto you desolate" (Luke xiii. 34, 35).

It is through the organisation of the right system of sentiments that the true Christian life reveals itself. The objects which arouse these sentiments are the true test of its reality. What is the master passion of our lives? Is our main concern with the Kingdom of God, so that whatever may be our activities, our longings, our desires, the thought of God and His Kingdom informs them all? Is it in the light of this sentiment that our lives are organised, so that it affects our business, our friendships, our stewardship over money, our use of leisure, our Church-life, our amusements, our family life? In a word, do we love the things which God loves, and hate the things which God hates, so that our thinking, feeling and doing revolve round Him as centre?

PRAYER

“ Father of men, Who hast bound up all Thy children in one great bundle of life, kindle in our hearts a flame of holy love. Grant that we may do justly, love mercy, and walk humbly with Thee and with our brother man. Endue us with a zeal for right things. Enable us by Thy grace to manifest Thy sympathy to the suffering, Thy tenderness to the weak, Thy helpfulness to the needy, delivering us from all littleness of soul. Unite in our hearts the praise of Thy name, and the service of Thy holy will, that in all things the Lord Jesus may be magnified mightily in our lives.”

" Emotional children nearly all fear the dark, and the average fairy tale contributes to this fear. . . . Terrifying stories are not good for any child and are most harmful to emotional, imaginative children. Much might also be said of the harmful influence of many of the movie dramas. A child who fears the dark must be gently lead, not *driven*, out of such fear. . . . Fear of threats is perhaps the most terrible punishment a sensitive child can be subjected to. . . . Fear, as Professor Lewis Terman says, is the evil genius of most nervous people, and the schools should assist parents to discover and to remove the overgrowths of fear which attach themselves like parasites to the lives of so many children (Williams and Hoag: *Our Fear Complexes*, pp. 208-209).

" Dr. Sidis has recently expressed the opinion that the phobias described in psycho-analytic literature are modifications of the general pre-disposition to fear, which we all inherit from primitive times. Through the individual experiences of life these predispositions to 'fear' become translated into actual 'fears,' and so we have cases of claustrophobia, agoraphobia, etc. Possibly, however, the inherent pre-disposition to fear is not so strong as may be supposed. May not the general nervousness and sensitiveness, characteristic of those who later fall victims to mental illness, be due to unwise teaching, and especially to the relating of too many weird ghost stories, all too common in the nursery book? " (Northridge: *Modern Theories of the Unconscious*, p. 169).

CHAPTER VI

THE GOSPEL AND FEAR

THE new psychology devotes much observation to the nature and function of fear. Despite all the shelters and protections of modern life, man remains a creature subject to primitive fears. The body is so organised as to re-act with definite accompaniments to the fear factor. Before psychology made its more detailed observations, the man in the street had described fear effects in picturesque phrases: "rooted to the spot," "all of a tremble," "blood froze in my veins," "heart stood still," "tried to run away and hide"; these are the more obvious signs of fear. Further careful psychological diagnosis shows the truth of this common witness.

Fear is native to the creature and communicates its presence, soon calling forth panic responses of an almost uncontrollable kind. In relationship to the herd instinct, fear is also a tremendous social force, and few people are able to act against the fear of consequence in social and moral realms. The apostle Peter was "caught out" at the trial of Christ because he responded first to the urge of fear in denying that he knew his Lord. Afterwards consecration comes, bringing the spirit of courage. By the time when, later, he was brought along with John before the Sanhedrin, fear was subdued and he rejoiced that he was "counted worthy to suffer shame." Because of the great power of this emotion, care

should be taken concerning the books which young children read, the pictures which they see, the tales which they are told, lest fear complexes are set up which shall dominate later life, causing grave anguish. Childhood cannot bring to bear knowledge of reality as against fancied terrors or imagined fears, consequently their emotional balance is easily upset.

In the struggle against the mighty forces of nature fear is ever present and to primitive man was ever dogging his footsteps, so that many manifestations of primitive religion are the outcome of these fears. In the field of group relationships a wide range of activity chiefly coloured by this elemental emotion is related to this quality of fear. The whole paraphernalia of wars and rumours of wars are mainly the outcome of this deep-seated emotion.

Not that fear in its effects is all bad. In the evolution of moral values, it has been a great asset to mankind, even if its effect has been chiefly of an inhibiting nature. It is a protection to the burnt child that he fears the fire. Fear of moral censure, fear of law, fear of being found out, fear of punishment, fear of suffering, may not be the finest motive to virtue; yet such fears are a bridge over which the race passes to a higher and a better way. These motives have their value if they only serve the same purpose as the handrail which a man clings to in dangerous passes. They help humanity along its journey.

The new psychology, while recognising fear in its primitive and massive character, further relates it to the persistent nature of an evolutionary process. In this way it belongs not only to the individual, but becomes a character, a native quality of the race, and produces racial fears. These are the material on which the yellow press and unscrupulous

politicians work in order to create and influence the sentiment of war among nations.

The theory of the "unconscious mind" is chiefly concerned with the emotional reactions set up in response to these racial fears. To this state can be added the conditions produced by temperament, environment and the general life history of each individual, especially that part relating to the earlier years of life. Out of this welter there emerges a series of complexes—associated ideas and accompanying feeling-tones—which shape the thought and life of the individual, and in the main create the quality of response which he makes to life's varied circumstances. A man's happiness or unhappiness largely depends on the healthy quality of this response, his enjoyment of life or the reverse. As one observes the natural history of this fear-emotion in its many-sided manifestations, it appears as though the whole of history, both of the race and the individual, is coloured by its workings.

In studying the Gospels it is evident that Jesus fully understood the power and dominance of this emotional quality. "Fear not, little flock" (Luke xii. 32), He exhorts His perturbed followers. "Fear not" was the word which came from the heralds of His birth. Jesus meets the trembling disciple Peter with a "Why are ye so fearful?" (Matt. viii. 26). Because the Master understood this haunting quality in its menacing might, He foresaw the time would come when all of His little band would forsake Him and flee, leaving Him to the mercy of the enemy (Mark xiv. 50).

In His teaching also Jesus pays tribute to the force of this impulse. The judge who did not fear God, nor regard man, yet feared for his own peace of mind (Luke xviii. 4). The lazy servant in the

parable excuses himself to his master by saying, "I feared thee because thou art a hard man" (Luke xix. 21). Jesus must have recognised that the native quality of fear is so powerful, so mighty, that it is a question whether it can ever be got rid of. It is something too primitive to analyse out to all its constituent factors. As they followed Jesus, it says once of the disciples, "they were filled with fear." And if the psychologist would perhaps translate the feeling here as awe, yet who could recognise awe without having known fear?

The Son of Man was not delivered from these native impulses: He hungered, He thirsted, He suffered, He wept, He was greatly moved. In the Garden of Gethsemane, being in agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. So terrible was the menace that He sought, if it were the divine will, that this cup might pass from Him (Luke xxii. 42). Even the Son of God knew the awful power of fear, but for Him the things to be feared most were not those which destroy the body, but the forces which can leave both body and soul in hell.

Out of this brief examination of the teachings of the psychology of fear in the light of the Gospel record a great hope arises for mankind. Fear is mighty, but there is a mightier force still. Fear is so persistent, lurks so near the surface, is so elemental, has so little relationship to the intellect in its primary manifestations, that one might at first be inclined to despair. From our Gospel records we see, however, that fear is not the final arbiter in the life of the soul. There is the quality which Jesus calls faith, whereby the spirit of man is knit to the gracious Spirit of God, making the impossible

into the possible. There is the quality of love which is the master of fear and all its lying forces. There is a divinely given impulse whereby man can look his fears in the face, see their power, feel their darkness, and yet not be vanquished. It was after such a moment as this, when fresh from the agony of the Garden, that Jesus went forth to let His enemies do their worst. By all the fear forces Jesus was threatened ; but His heart was filled with a mightier force. In the strength of His redeeming love He climbed up to the Cross. In the light of this victory over the forces of darkness He became the Son of God with power, the power of an endless love, the love which casteth out fear. It is in the light of His mighty example that His disciples are enabled to go forward to the service of the Kingdom, not overcome of fear and evil, but as overcoming by faith and love.

PRAYER

“O Thou Whom to fear is the beginning of wisdom, to Thee do we come seeking strength and fortitude amid the uncertainties of this our mortal life.

“We bring before Thee, O mighty One, all the imperfections of our nature, our fears and our anxieties, praying that, increasing our faith, Thou wouldst fill us with new hope. We thank Thee that Thou hast not given to us the spirit of fear, but of power and of love and of a sound mind. Magnify Thyself greatly in the hearts of Thy people, so that looking unto Thee our souls may be lightened and our faces may not be ashamed. Grant to us a double portion of that love which casteth out fear, that henceforth putting on courage we may go forward in the strength of Thy most holy name, through Jesus Christ, our Lord.”

" We are tremendously suggestible. Our mechanism is much better adapted to credulity than to questioning. All of us *believe* nearly all the time. Few doubt, and only now and then " (J. Harvey Robinson : *The Mind in the Making*, p. 152).

" To believe must be an inevitable natural bias of man, or in other words, an affirmation, positive or negative, is more readily accepted than rejected, unless its source is definitely dissociated from the herd " (Trotter : *The Instincts of the Herd in Peace and War*, p. 33).

" It is less easy to compare the rôle of suggestion in the group with that it takes in determining the fate of the individual. Suggestion is essentially a process tending to produce unanimity in the social group, and its action is even more inevitable when we are dealing with social than with individual disorder. . . . Suggestion is responsible for panic or collapse, just as it may be responsible for harmony to a more useful end. The wise statesman who understands the pervasive and yet elusive nature of this agency may by such understanding do much to avert its more malign effects and turn it to a useful purpose ; while a people who understand may be prevented from falling victims to the excesses of which this agency is capable. In the society, as with the individual, the potency of suggestion is the greater, the more unwittingly it is in action " (Rivers : *Medicine, Magic and Religion*, pp. 141-142).

CHAPTER VII

THE GOSPEL AND SUGGESTION

IN its examination of the nature of the mind, the new psychology attaches great weight to the factor of suggestion. This quality seems to influence the way in which the mind responds to the wide field of ideas and opinions offered for its reception. It colours much of our attitude towards the people and things around us. While psychologists differ in particulars, the general matter in which they agree as marking this quality is that of the non-critical attitude of the mind. The nature of the human mind leads it rather to accept than examine, to agree than to reject. Its native quality is not scepticism, which goes with non-acceptance, but acquiescence and acceptance, which go with belief.

There is a wide range in the definitions offered by psychologists. William MacDougall, for example, says: "Suggestion is a process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance."¹

Baudouin writes: "A characteristic which is plainly manifest in the simplest phenomena of suggestion is that the realisation of this idea is brought about by sub-conscious activity, is effected

¹ *Social Psychology*, p. 97.

without the subject's being aware of it . . . thus suggestion may be briefly defined as the sub-conscious realisation of an idea." ¹

Whatever the definition, the new psychology assumes all the phenomena of suggestion as covering a wide field of mental operations. It has to do with the influence of mind on body, with the response made to our environment. A little child, especially in the home, accepts without question all that it is told, and suggestion indicates the persistence of the child stage of the race.

The force of suggestion is so strong that it works in its first effects almost independently of the individual mind, non-critically, non-analytically. In fact a critical and analytical attitude of mind is foreign to the nature of suggestion. It is the response made to this quality which makes community life possible or gives it stability. The greater part of our attitude towards life is based on this factor—we become what we are suggested. The suggestions made to us from our earliest days become the basis of our character in either their acceptance or rejection.

It is obvious that this way of thought is of very grave importance to the Christian life.

It adds a new responsibility to whatever relationships we may assume, whether it be that of parent, teacher, preacher, business man or friend. Character is built and life determined by the response made to thought, word or action ; our own character and that of others being revealed thereby. The more outstanding the person, or the position, the greater their prestige, so much the more influence is exercised. There is good ground in psychology for the claim of the Jesuits that they need bother little about what

¹ *Suggestion and Auto-Suggestion*, pp. 25-26.

happens afterward if they may have the training of the child for its first seven years.

The teaching of new psychology on the nature of suggestion fills much of the matter in the Gospel with a new import. It enables Christians to understand and to interpret the deep gravity with which our Lord approached the subject of human behaviour, the weight He attached to thought and word. So mighty is the power of suggestion, that on the working of this mental force depends the happiness and welfare of mankind. For upon the reaction we offer to the ideas, thoughts, words and actions suggested to us, character and life are largely built up.

Looked at from this standpoint many of our Lord's sayings take on a new colour. "Except ye be converted and become as little children, ye shall not enter the Kingdom of God" (Matt. xviii. 3). Our minds have to take on a new way of thought, our lives have to offer a new way of response. Not the thoughts of the old atmosphere which we have previously assimilated, but the thought and way of the Kingdom as taught and lived by Jesus. This implies not a quiet unconscious assimilation, but to many a complete revolution whereby conversion assumes the character of a tremendous upheaval. It was thus that Paul experienced the incoming of new life. It is by the acceptance of this new thought and power that the harlot finds her way into the kingdom of heaven (Matt. xxi. 31). This faculty of suggestion thereby becomes one of the greatest possibility to men and nations in responding to new ideas, the new way of life, suggested by Jesus.

We tend to become what people expect of us by the exercise of this suggestion factor. Jesus put before His followers the possibilities of life in the

Kingdom of God, life made glorious for them as His brethren. In and through association with Him, Nicodemus dared the wrath of the Sanhedrin. Joseph of Arimathæa put off his diffidence and in the face of his foes put on the courage of the Master, begging for His body after the crucifixion. Jesus suggested love, and people became loving. He avoided sin, and suggested to others that it was also possible for them, so Mary found herself delivered from her way of life under the sway of evil and turned to a new way of purity and goodness. He testified to sick people that they were healed, and straightway they were restored whole. He suggests to Zacchæus the beauty of brotherliness, and immediately does the despised publican rise to the place where Jesus has put him.

Jesus rarely dogmatised. He suggested. There is little systematic teaching, but the impress of His gracious, loving personality. It was this which the disciples caught, and this it was which caught the disciples. "Ye have not chosen Me," He says, "but I have chosen you" (John xv. 16). They saw Him and grew like Him. We become like what we love.

It was this force which Jesus relied on in His relationships with human souls. He relied not upon force, nor judgment, nor outward panoply, nor censure, nor magic. All these are the way of the world at some stage of its development. The Lord Jesus as the Son of God and man revealed a life lived in love and service to His Father and His brethren. It was upon the power of this appeal only that He relied. He suggested to humanity through the quality of His own personality, and the race has taken this Elder Brother to its heart and is for evermore destined to persevere until it grows up unto the fulness of His stature. Humanity takes as

its norm and goal not a creature of animal appetite nor of non-conscious instinctive working. It accepts one who set forth in life by word and deed the beauty of the divine life even to suggesting to struggling souls, "Be ye perfect even as your Father in heaven is perfect" (Matt. v. 48), as their final end and destiny.

PRAYER

"O God, Who hast so made us in Thy wisdom that we tend to live and think and speak and act as those about us, enable us to discern good from evil, truth from error. Forgive us if in ignorance or carelessness we respond to low and unworthy suggestions. Grant that our hearts may be ruled by Thy love, our minds by Thy wisdom. Help us to give out thoughts which will bring strength and comfort to others. As Thou hast graciously inspired us to beauty of life, may we be used to the inspiration of our fellow-men. O Thou Whose tender mercies are over all Thy works, grant that manifesting the spirit of our blessed Master, Jesus, we may grow up unto Thee in all things, in response to the gracious guidance of Thy dear Son our Saviour, in Whom we trust for our eternal salvation."

"Every morning, therefore, before rising, and every evening as soon as he [*i.e.* the patient] has gone to bed, he is to close his eyes and to imagine himself in your presence. Then he must repeat fifteen or twenty times the phrase: 'Day by day, in all respects, I get better and better.' As he does this he must mentally underline 'in all respects,' since this includes every kind of trouble, mental as well as bodily. Such general suggestion is more potent than particular suggestions.

"From what has been said it is easy to grasp the rôle of the suggester. He is not a master who issues orders; he is a friend; he is a guide who conducts the patient, step by step, along the road to health.

"Since all the suggestions are made in the patient's interest, his unconscious asks no better than permission to assimilate them into auto-suggestions. When this has been done, cure follows more or less rapidly" (Emile Coué, *De la suggestion et ses applications*; quoted, Baudouin, *Suggestion and Auto-suggestion*, pp. 14-17).

"The only conclusion to be drawn at this stage is that the use of suggestion must not be frivolously undertaken; that the practice must not be suddenly discontinued after the apparent cure of a single symptom; and that the patient and his family must be warned that, underlying this symptom, there is a faulty mental condition which cannot be transformed all in a moment. A complete system of education is requisite, involving various kinds of treatment in addition to suggestion, and the general aim of treatment must be to achieve the reconstitution of the personality" (Janet: *Psychological Healing*, vol. i. pp. 333-334).

"Another subject well illustrated by the proceedings described in this book is the evidence concerning the part played by suggestion in the production and cure of diseases among such people as the Papuans and Melanesians. There can be no question that such processes as I have recorded here are efficacious. Men who have offended one whom they believe to have magical powers sicken, and even die, as the direct result of their belief; and if the process has not gone too far they will recover if they can be convinced that the spell has been removed" (Rivers: *Medicine, Magic and Religion*, p. 50).

CHAPTER VIII

SUGGESTION AND HEALING

OF recent years the achievements of suggestion as a healing power have unfolded a new branch of psychological study and practice, with which the name of M. Emile Coué will ever be honourably associated. The cures of the Nancy Clinic—M. Coué's headquarters—are achieved without hypnotism, freed from any atmosphere of charlatanry. One feature of the method is its naturalness, its simplicity. No cumbrous machinery of the mind is invoked. The sufferer from the first is thrown back upon his own normal personal resources. It is a work of suggestion which passes over into auto-suggestion. The stimulus may be made by another and outside agency, but the primary and immediate stimulus for healing comes from the subject concerned.

M. Coué's chief work is¹ to induce this stage whereby suggestion becomes auto-suggestion—the thought in his mind becomes the thought in the subject's mind. M. Coué's belief of health possibility is accepted by the sufferer and made active and actual. M. Coué's own mind is of the practical order, direct and convincing. The absence of subtlety enhances his power since the whole energy of his thought is directed toward healing and not

¹ This chapter was in type before the report of M. Coué's death.

diverted into channels of argument or intellectual convincement. To explain his own method he prefers to fall back on abler pens. He is satisfied to put them into practice. That M. Coué fails as well as succeeds is testimony to his method. As he himself explains, he does not bring about the result, that can only be done by the subject possessed by the idea of health. The type of sufferer too who turns to the Nancy Clinic is very often the man or woman who has baffled the ordinary practitioner of the healing art and has outworn the specialist—difficult, prolonged sufferings, obstinate pathological conditions. The directness and frankness of M. Coué's method give him equal success with scholar as with peasant. His whole energy is put at the disposal of the patient, virtue goes out of him. But the health-giving energy has to arise in the sufferer's own personality.

This wise man of Nancy does not disdain adventitious aids where he thinks they will help. Nor does he despise the value of system and formula. Whatever will help to bring about the health conditions in the sufferer's mind he is prepared to adopt. It is thus that he uses the rosary and the knotted string as an aid to concentration, for he knows how rare concentration is as a native quality. It is thus that he uses his quaint little sentences. Every psychological device is employed which will suggest the health quality in the mind of the subject. Yet M. Coué is big enough to admit and avow that the whole work is done in the personality of the subject, and the one need is a suggested personality, that neither rosary, knotted cords, nor sentence assertions ("better, and better, and better," etc.) are essential.

The work is achieved by the power of imagina-

tion, the sufferer sees himself normal in health, and happy. Then he becomes what he sees. He is helped to obtain an image of himself, not as a poor weak sufferer, but as a health-filled personality. This image takes possession of his mind. It is not willed but imaged. This is the one conclusion on which M. Coué is prepared to dogmatise—the power of the imagination contrasted with that of the will. To utilise will-power towards the desired end is often, he says, only to fix all the existing mental and physical conditions more firmly. Apart from that, sickness prolonged brings about a weakness of the will which is in itself an added obstacle. The great thing is to get the imagination going so that the sufferer is wrought up into a new personality, a new series of mental images formed. The whole energy should be organised about this idea of a new personality, impressed with the picture of health and vigour. M. Coué sums up his experience by affirming that whenever the imagination and the will come into conflict, the imagination wins every time. We are what we imagine ourselves to be. This is the work of auto-suggestion, and it is in this spirit that suggestion is defined by Baudouin as the sub-conscious realisation of an idea.

This way of thought and method of healing give us a new approach to much of the work of Jesus. The methods of the Master are seen in a new psychological setting. There is a freedom from argument, a direct and practical handling of every position as it arises. Jesus gives to people a new vision of themselves—employing the factor of suggestion. He sees them from a new standpoint, that of helpful patient love. His chief end and aim is to bring men into harmony with God. This implies a change of heart, a change of mind. From this arises a new

attitude towards themselves, towards man, towards God.

The process chiefly employed by Jesus is that of suggestion, whether in dealing with bodily, mental or moral sickness.

He sets going in them the springs of a new life. They see themselves as He sees them. The imagination is quickened. A new energy re-enforces the whole personality. It was thus that Jesus healed the sick of the palsy (Mark ii. 8). He brought to the sufferer the vision of a life informed with bodily health and moral purpose. The persistence of his friends who brought him to the house where Jesus was and then broke through the roof was a factor in the man's cure, for they had already prepared his mind to receive the suggestion and adopt it for himself. Under the spell of this accepted stimulus there was released a latent energy realising straightway the new personality, informed in health of body and soul. He became what he fancied himself, and attained what his imagination wrought out.

The greater part of the so-called miracles of healing on the part of Jesus were achieved on the plane of auto-suggestion. They were similar cases to those dealt with by Coué, stubborn, long-standing conditions which had refused to respond to the ordinary medical treatment of the time. The poor woman with an issue of blood, who had spent all that she had on doctors, can be paralleled to-day with just such instances : women who go from consulting-room to consulting-room, with whom the ordinary healing art seems so helpless. Jesus by the quality of His spiritual energy was able to arouse, to suggest, a new conception of herself to the woman. Her personality was quickened to a new power. She saw herself healed, she felt herself healed, she knew

herself healed. There was no magic, no machinery. Energies were released about a heightened imagination, and this realised itself in achieved fact.

The obstacle to the restoration of health Jesus recognised was the influence of the idea of ill health, the acceptance of the thought of imperfect bodily functioning, and the obsession of this idea. In the story of the epileptic lad it is evident that he was surrounded by loving friends whose minds had accepted the condition of epilepsy as practically inevitable. This is reflected in the father's moving appeal: "Lord, if Thou canst do anything, have compassion on us and help us." Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out and said with tears, "Lord, I believe; help Thou mine unbelief" (Mark ix. 22-24). Jesus' answer shows how He recognised the hindrance of such a mental state. The fact was that, as with many such to-day, the father was himself hopeless, wanting in the driving energy of a new idea. The boy was surrounded by people who were themselves lacking in the energising power of healthy suggestion. Their hopelessness communicated itself to the lad. It took the insight of the Master to give their imagination a new twist—the bias towards health.

By setting our Lord's gracious works of healing in the line of sound psychology, their greatness is not diminished. It is evident that He Himself looked on them as by no means extraordinary. "Greater works than these shall ye do," He assured His disciples. He saw them, as modern psychology reveals them, as achievements belonging to the nature of man's mental constitution. He never used them for low ends such as self-glorification

or self-advertisement. They were the outcome of His fellow-feeling for suffering in any shape or form. "He was filled with compassion." He followed the line of His nature which by the force of His own singlehearted personality was full of suggestion—then and now. He justified men by His own faith in them, making them right morally and physically. Through faith in Him they became literally a new creation. They became what He expected them to be, just as to-day they climb to the moral and spiritual heights to which He beckons.

His present-day disciples, as they study the importance of this quality of suggestion, how responsive the human mind is to the external stimulus, must needs strive to radiate right thoughts and gracious influences. It is by the quality of our lives that the Kingdom grows. The life suggests it. The imagination pictures it. What remains for the Master's disciples is to actualise it. "This is the victory that overcomes the world," our faith in the suggestive and convincing power of the divine love.

PRAYER

“ O Lord Jesus Christ, Who in the days of Thy flesh didst minister health of body and of spirit to those who, suffering, sought Thine aid, we would turn to Thee in every time of need. Thou dost know us in our weakness of body and imperfection of soul. Help us to see ourselves and become what Thou wouldst have us, glad and confident children of the All-Father.

“ Give to us, O gracious Redeemer, energy of body, vigour of mind and radiance of spirit, and grant that these Thy gifts, being laid upon Thine altar, may be used for Thy glory and the service of our fellow-men.

“ Grant, further, to us, Thou Son of the divine compassion, that if it please Thee a thorn in the flesh should remain, we may be enabled to persevere until the day break and the shadows flee away, knowing that Thy grace is sufficient for us, and that Thy strength is made perfect in our weakness.”

"There must be a right interpretation of dreams ; but the language of dreams is symbolic, and the trouble about the interpretation of anything symbolic is that it is so easy for every one to give it an interpretation in accordance with his own preconceived theory. The result is that at the present time you may take a dream to half a dozen analysts and receive six different and often contradictory interpretations—to one the symbols are sexual, to another they are images of the primitive unconscious, to another they are compensatory, to one they are teleological, to another reminiscent, whilst to another they serve the function of preparing for life. As long as this is the case the method cannot be regarded as scientifically sound " (Hadfield : *Psychology and Morals*, p. 132).

"There are four historical layers underlying the minds of civilised men—the animal mind, the child mind, the savage mind, and the traditional civilised mind. We are all animals and never can cease to be. We were all children at our most impressionable age, and can never get over the effects of that ; our human ancestors have lived in savagery during practically the whole existence of the race, say five hundred thousand or a million years, and the primitive human mind is ever with us ; finally we are all born into an elaborate civilisation, the constant pressure of which we can by no means escape " (J. Harvey Robinson : *The Mind in the Making*, p. 83).

CHAPTER IX

UNCONSCIOUS MIND AND THE GOSPEL

ONE of the most challenging theories in the thought realm to-day is the assertion of the existence of what is known as the unconscious mind. This theory of a hidden stream of life functioning beneath the seen and known mind is re-shaping thought concerning human activity and responsibility. In its light the whole field of human life and behaviour is being examined anew.

The idea of the unconscious is giving new direction to medicine, religion, the law, education, and the drama. In these varied fields there is a fresh outburst of speculation, bringing a new orientation because of the effort to harness this hidden force of personality.

From this standpoint is being re-examined and re-stated the possibilities of the survival of the personality, the immortality of the soul. The late F. W. H. Myers set forth a wide range of illustrative matter in his suggestive book on Human Personality. His line of thought has been followed up and developed by Sir Oliver Lodge, Sir Arthur Conan Doyle, and many other eager workers. Their theory of the indestructibility of personality is fortified by the researches of present-day scientists into the nature of the atom and the apparent indestructibility of matter.

Other workers have utilised this idea of the unconscious mind, Freud's assumption looking backward and Jung's looking forward. Morton Prince, the American alienist, taking a practical point of view, has used it to explain the strange phenomena of dissociated personality and co-consciousness, whereby the ego seems subject to the domination of differing and at times antagonistic personalities. The outstanding name in this new field of thought is clearly Sigmund Freud, the Viennese professor whose assertions concerning the prime factors in influencing human behaviour have brought vigorous support or aroused an equally violent antagonism. Freud's assumption of an unconscious mind chiefly organised about primitive instinct and emotion and especially responsive to the sex urge, certainly opens up a wide field of inquiry concerning the forces underlying human conduct. It is significant that many of his facts are taken from dream life, that time of sleep when the personality seems to be off its guard and can be caught unawares by invading thought stealing up from the unconscious or past history, partly racial, partly individual in character.

Important as the dream was considered by primitive man, civilisation has been inclined to treat it lightly and to pooh-pooh the so-called interpretation of dreams as superstitious and childish, unable to withstand the light of scientific truth. Its literature was formerly seen in little shops in back streets, where little books in a fly-blown condition professing to interpret dreams were exposed for sale for a copper.

Yet out of the thought-to-be-exploded importance attached to this factor of sleep, Freud has endeavoured to build up an amazing revelation of evolutionary stages in human personality, and to

found thereon a new technique in mental science and healing. He asserts that in sleep the brute and primitive come to the surface and the elemental creature registers his protest against the bonds and conventions of law and morality in a settled society. The unfulfilled and unexpressed longing and wishes (the libido) associated with this primitive stage of development, sternly repressed during the waking hours, come to the surface in the night season in dreams.

With his terminology of dream, unfulfilled wishes, libido, repression, suppression, the censor, dramatisation, condensation, drainage, etc., Freud, as set forth in his various writings, has built up an amazing study of the working of the unconscious life of the individual. In Freud's picture of our mental life and development "we are fearfully and wonderfully made," even if our souls do not know it right well. There is hardly any manifestation of human character and nature, especially of an abnormal type, on which a fresh light is not shed. In psycho-analysis we are given a new and what may become a fruitful technique. Our rigid theory of personal responsibility is being severely attacked, so that a new approach is given to the field of criminology.

Yet the ordinary student tends to get up from a study of the writings of Sigmund Freud and his supporters with a feeling of bewilderment tinged with a measure of disgust, feeling that the line of thought as a whole seems rather to degrade than to exalt human personality. The writings seem to wallow in the grosser aspects of the human creature. As so often happens, his followers out-freud Freud in the wildness of their imaginations and their claims. If the older psychologist claimed too much for the place of reason and intelligence in human

mind, it was a mistake worthy to be made, far more significant as a sign-post for the race. It was at any rate forward-pointing in its nature; whereas the teaching of the Freudian school in its insistence on instinct, undisciplined emotion and non-conscious factors, tends to tie us down to our beginnings, belittling man's mighty reason.

Especially is the emphasis on sex liable to be misinterpreted. Freud and his followers may use the term one way, but the average man tends to restrict its use to a more limited set of associations.¹ There is further danger lest this harping on sex should set up a new complex in addition to the native urge. Other aspects of character which man has developed, other ideals, the strong sense of moral and social responsibility, the power of reasoning, all of which mark him off from the brute creation, tend to be obscured.

The greatness of man's mind is revealed in his power to mould instinct as well as being moulded by it. It is thus that he has turned the animal nature of the instinct to glorious gain and built on it the most tender associations of home life and fellowship. So that to use the same term as though it connotes similar conditions in man and beast is only to confuse the issue. To the Christian, the follower of Jesus Christ, man must ever be more than the creature of instinct, the sport of any urge or "libido." Life may begin with sex, but it is wrought out in a human soul, lighted by intelligence, informed by love, perfected in divine fellowship.

¹ A special instance of this is the use made by the Freudians of the *Ædipus Complex* and the *Electra Complex*, the boy desiring his mother, the girl her father, the sex jealousy on the boy's part of the father, on the girl's part of her mother. That there is some sex attraction who would deny; but to imply that it is what is commonly known as sexual is ludicrous. What a state of mind it reveals!

As the Gospel records are studied it is evident that in matters of science, history, and knowledge generally, they do but reflect the standards of their day. So far, however, as concerns human welfare and happiness, man's joy and peace, man's destiny, the purpose of creation, they rise to a new plane of thought and purpose. Man is revealed as capable of thinking God's thoughts, interpreting His mind, carrying out His purposes. He is not seen as a creature tied down to lowly origins, but travelling towards high destinies. He is called to subdue the creaturely matter and use it as the material in which to fashion a character of spiritual beauty, to transmute the natural into the spiritual.

When Jesus was on this earth He had to deal with men and women fashioned in like natures, subject to the same passions as twentieth-century man. The man of His time was influenced by the same native forces. He was a creature endowed with "unconscious mind." The instincts were present, emotions were active. The sex urge in all shades of libido was equally apparent. Jesus was not ignorant of these mighty forces. Every commentator on the Gospels records how His tenderness and understanding sympathy are revealed in the presence of the sins of the flesh, how He reserves His stern denunciations for the calculated sins of the mind, pride, hypocrisy, hardness of heart. It is the self-righteous, the censorious, self-satisfied type, who receive His denunciation. To the woman taken in adultery, to the lad who wallowed with the swine, there is an exquisite tenderness. His impatience with the stultifying effects of a narrow conventional goodness, killing the generous response of the heart, is revealed in His parables. The priest and the Levite who can pass by suffering and make

no attempt to minister to need, such have not interpreted the true claims of brotherhood in human society. It is the sight of this cold, unaggressive goodness which leads to such outbursts as the harlots shall pass into heaven before the conventionally good. These people at any rate have hearts and feelings which can respond, and too often have they been the victims of their own compliant generous natures.

Our Lord clearly perceived the power of sex. Yet He never palliates sin, nor weakens the obligation to responsibility and control. Life to Him is not shaped by unconscious mind. To Him life is informed with purpose, a purpose lighted up by His own life and character. To this all things must be subdued. "For there are some eunuchs," He says, "which were so born from their mother's womb, and there are some eunuchs which were made eunuchs of men, and there be eunuchs which have made themselves eunuchs for the Kingdom of Heaven's sake" (Matt. xix. 12). As man see the vision, so life takes on higher and nobler meanings. Mankind is not tied down to beginnings. It begins an animal, it ends a spiritual creation, being "transformed from glory unto glory as by the Lord the spirit."

The Christian fellowship in all its agencies will inculcate that "self-reverence, self-knowledge and self-control" as noble handmaids of the Christ life. It will call to its aid every reinforcement of mind, every ally for service in its battle against appetite and impulse, exalting these for the highest ends. There are forces which may seem to the world to be foolishness, to the Christian man mysteries—but still spiritual allies and aids. The greatest of these is what the apostle Paul termed "grace." There the

humble disciple finds the reinforcing energy, the strength given to him straight from the Father God, whereby he is able to subdue those primitive inherited factors of his being. Is not this mystic grace meant by the Master when He says, "I have meat to eat that ye know not of"; a purifying energy which sustains in the day of trial, keeps in the hour of temptation, and triumphs over the grosser urges and impulses of unconscious mind?

PRAYER

"Thou mighty One, Who, creating all things by the word of Thy power, hast been pleased to make man, the flower and crown of Thy creative energy; we, Thy creatures, call unto Thee out of our darkness and ignorance seeking that we may be brought into Thy marvellous light. We confess unto Thee that we know little of our own natures, our beginnings, our strange yearnings, or the deep feelings which stir within our hearts. Thou Who dost know what is in man, take all our desires, our hidden longings, and be pleased to bring them into conformity with Thine own nature. Let every experience of life, sorrow, disappointment, tribulation, success and joy bring us nearer to Thee, our God. Deliver us from the fears which hinder, and the appetites which overcome. For those who striving against the foes without and the fears within seem to be overcome and fall, manifest the tenderness of Thy understanding love. Whatsoever may be in our lives, whether of inherited or acquired taint, contrary to Thy holy will and purpose, grant that these things being overthrown, Christ may dwell in our hearts by faith and reign in love."

" Although there is general agreement among psycho-analysts that the forces in the unconscious which operate to produce psycho-neurotic symptoms are essentially sexual, there still have been many who do not feel that this tells the whole story. Particularly they suspect the existence of a stage early in infancy which is essentially pre-sexual in its nature, and they are inclined to regard the type of mentation then existing as having great importance for the establishment of a tendency to abnormal thinking in general" (MacCurdy : *Problems of Dynamic Psychology*, p. 153).

" The difference between moral diseases and sins may be recognised, even apart from expert judgment, by the following characteristics. First, the moral disease has a *compulsive character* not characteristic of the sin which is more deliberate. Secondly, sin is under the control of the will, whereas the victim of moral disease finds his will absolutely impotent to resist it. Thirdly, the sinner as such does not want to be cured, whereas the victim of moral disease, if he realises that cure is possible, is anxious to obtain it. The psycho-therapist as such rarely meets with 'sinners,' and this for two reasons : first, because the sinner does not wish to be cured and therefore does not seek cure; and also because psycho-therapy is not the appropriate form of treatment" (Hadfield : *Psychology and Morals*, p. 49).

" The psycho-analytic method is not at present applicable to all cases. I recognise the following limitations in regard to it : it demands a certain measure of clear-sightedness and maturity in the patient, and is therefore not suited for youthful persons or for adults who are feeble-minded and uneducated. With persons who are too far advanced in years it fails, because owing to the accumulation of material so much time would be required that the end of the cure would be reached at a period of life in which much importance is no longer attached to nervous health. And, finally, it is possible only if the patient is capable of a normal mental condition from the vantage point of which he may overlook the pathological material" (Freud : *Collected Papers*, vol. ii, p. 245).

CHAPTER X

PSYCHO-ANALYSIS AND THE GOSPEL

PSYCHO-ANALYSIS is the name given to the method of Freud, Jung and others, whereby the individual mind and its contents are brought into the daylight with a view to normalising any disturbing factor. The theory assumes that many of our difficult mental states are chiefly the result of conflict in the unconscious. Especially is this conflict the outcome of the necessity of striving to adjust all the forces of which the ego is composed to the conditions of a stabilised society. The new psychology posits that man comes into this world bearing all the impulses of his animal origin. These animal tendencies constitute his primitive urges and form the background of his consciousness. Such instincts are not thought nor taught, but compose the elements of desire and lust, the manifested libido. The *Ædipus Complex* previously referred to is an example of the operation of such forces.

Social convention and moral standards do not allow these appetites free play, rather their expression is hindered. These desires denied open operation have to be suppressed, consequently conflict is set up in the individual mind. If regression—flowing back—follows, an infantile attitude toward life is taken up, and the “childish” personality

results. These operations are not concerned so much with the intelligence reactions as with the emotional.

According to the Freudian school, much of the activity of these complexes is carried on in the unconscious. Under a sudden or long-sustained emotional shock the individual develops phobias. These fears and phobias operate in the unconscious, taking varying forms well recognised by observers even before psycho-analytic methods were developed. There are racial fears, fears of the herd, fears inherited, fears acquired. There is the fear of crowds, fear of loneliness, fear of dark, fears vague and ill-defined. Most of these are related to the self-regarding sentiment of the individual, his feelings of harmony or the opposite.

The psycho-analytic school treats mainly of the fear complex. But the complexes, *i.e.* the series of associated ideas shot through by this common and strong feeling tone, are set up in the mind concerning the whole range of checked or suppressed desire. Fear is a massive factor in determining the inner mental state, but there are many other factors, and the personality needs to be adjusted to the wide range of desire and emotion so that harmony within and without ensues.

There is also the pathological condition known as dissociated personality,¹ and co-consciousness which is treated by the psycho-analytic methods especially associated with Morton Prince. Of this type the famous Sally Beauchamp constitutes the

¹ "Minds are frequently very far from being uniform streams of thought, progressing toward some definite end, but are on the contrary composed of more or less isolated mental processes, each pursuing its own mental development. This division of the mind into independent fragments which are not co-ordinated together to attain some common end, is termed Dissociation of Consciousness" (Hart: *Psychology of Insanity*, pp. 41-42).

best-known example. In general, the technique of psycho-analysis deals with the working of the unconscious mind whereby the personality is the victim of false, vicious or pathological complexes. Psycho-therapy is the term applied to the healing operations.

The danger of emphasising overmuch the factors of the unconscious mind is that there arises a tendency to regard every one as abnormal, subject to almost overmastering fears and complexes, and to look on men as pathological subjects. The new psychologist emphasises one factor to the neglect of those other qualities which man has evolved in his moral consciousness, as well as the operation of religious forces. The psychological argument often seems to reduce itself to the statement that desires are natural, therefore to be indulged ; indulgence brings satisfaction. Repression is unnatural, therefore must be evil. It might as well be argued that indulgence is contra-natural and repression the natural, as is evident in various forms of animal and human society.

This attitude of mind seems to ignore the wide range of mental conditions in men and in women, the different emotional levels, the varying power of adjustment to environment. The majority of men are normal, unself-conscious, unself-analysing. The new psychology, like all study of mental phenomena, is the work of men who are limited by the operations of their own tendencies and whose experience, gained largely through the study of the abnormal, leads them to neglect the vast range of balanced individuality which is so much more numerous.

The necessary adjustments are made by adolescents largely according to the moral standards and

social conventions of their environment. In the light of the new psychology the grave words of Jesus concerning causing little ones to stumble take on a new import. We can understand as never before how the way of life in earliest years colours all our days, affecting the power of later adjustment. The "introvert," always turning in on himself, is the rarer type, and is often the product of a lop-sided educational system. The "extra-vert," living his life in his group, adjusting and adapting himself without overmuch difficulty, is the more common. In societies such as ours, subsisting amid established moral and social standards, repression of a kind there must be, either from without or within. It is in exercising this repression deliberately that much of our finest character forces are fashioned.

Men are born with the primitive desires, and these native impulses persist, but the race has also developed powers of adjustment and adaptation. These qualities have been studied in the biological field. They exist equally in the psychical world. In the light of the teaching of the New Psychology concerning man's original nature it is evident that no society could group or hold together under the pressure of civilised standards but for this factor of adjustment operating alongside the primitive animal tendencies.

These adjustments are not those of intelligence alone, for intelligence acts often to degrade the instinct below its normal functioning. A harmonised personality does not depend simply upon intelligence factors. Much of the work of psycho-analysis is concerned with subjects who display otherwise powers of a high order on this side of the mind.

When we study the records of the Gospel as

concerned with human personality, our psychology carries us a certain distance, but it is distinctly limited wherever it refuses to recognise the enormous driving force of the religious concepts in their harmonising power. Personality demands a centre. This centre must command the assent of the whole mode of the individual, the being moving in harmony about the centre. It is evident that the centre of human personality is not the individual self, nor is it the herd outside the self. If man were a creature of blind instinct, then he might find his sufficiency and harmony in these limitations.

The witness of the race is true to the testimony of the Gospel. Self can only be realised in the great Overself, through unity with God. This was the message of Jesus, wrought out in and through His own moral experience as Son of God and Son of Man.

The Gospels record story after story illustrating this point: the prodigal son, Mary out of whom Jesus cast many devils; the redeeming power of forgiveness. Salvation and harmony come through adjustment with God, an adjustment of the whole personality, and implying an adjustment to the self in all its aspects, as well as to the herd.

The method of Jesus was the method of a Redeemer and a Saviour. He led men to open up their hearts to Him as to their inner yearnings, desires and conflicts. As they did it, they saw their wrongness, were aware of their foolish fears, their weak self-indulgence. The festering sores of jealousy, resentment, hatred, were subjected to a healing influence under the spell of His sympathetic personality. Confidence came instead of dread, trust instead of fear. Confessing their weakness, their wrongfulness, their sin, they felt themselves imbued with the power of a new life. The personality

began to swing in another orbit and to revolve round another centre—a new harmony came with inward peace. To attempt to work healing in disordered souls and distraught minds needs great delicacy of spirit and purity of heart on the part of the practitioner. Men's inner lives are not to be plumbed with a coarse finger. Jesus wrought His healing signs by "the finger of God" (Luke xi. 20). He knew the ghastly power of evil thought, evil habit, the sense of utter weakness, misery and shame which can invade a man's nature—all the joy gone out of the soul, hope from the heart. Under these circumstances life is full of black and killing care. Who can plumb to the depths of such suffering except through an exquisite sensibility of soul and sympathy of heart? "This kind," said the Master, "cometh not out but by prayer and fasting" (Matt. xvii. 21). And as His great apostle Paul contemplates the ruin which men may make in life, he is constrained to cry, "Who is sufficient for these things? Our sufficiency is of God."

Jesus brought God into men's lives, and all the needed adjustments followed—moral, social and spiritual. It was not a matter of intellect or intelligence. There is a plane of the personality which responds to other personalities on other grounds and through other channels. "Spirit with spirit can meet." People do not argue themselves into love. They fall into it. The whole personality is taken captive. Jesus loved men not as psychological subjects, but as brother men, children of the same Father.

As in His time, so in our day. Men cannot be viewed simply from the standpoint of a mental content nor analysed as creatures of instinct and emotion, plus a tiny grain of intelligence.

All round about us there are impulsive Peters, Marys surrendering to instinct, eager young men, like the rich young ruler, caught up amid the externals. There are men and women, "nervous wrecks," neurasthenics, suffering under an imperfect medical science; there are women taken in adultery. About us to-day we have the types with which Jesus was familiar: irreverent traders, easily swayed crowds, earnest seeking scribes, scoffing lawyers, humble and devoted followers after the way of eternal life. Who is sufficient for these things? Is psycho-analysis? Even on Freud's own showing psycho-analysis as a method has a very limited application and fails just where it might be of great help (see quotation at beginning of this chapter).

What is the prime and essential need? What is the main adjustment needed for harmony and welfare? What is to bring about the "wholeness" of the individual? It is found in the act of surrender to the vital divine force seen in the love of the Eternal God. Employing the words of the Master, it is to "have faith in God."

Life, civilised or uncivilised, is a strain. This is probably in the nature of things, for character is born in conflict. Repression is inevitable. Fears have to be recognised. The instinct and emotions have to be accepted as the material in which the soul must work. The intelligence is one mode by which man is enabled to find his way through this world of time and sense. But no psychology of itself holds the key to man's balanced personality. The greatest psycho-analyst is he who can show man his divinest possibilities in revealing unto him not only the material of which he is made, but also the states to which he is heir in wholeness of

life. Jesus used all normal aids and recognised every normal appetite. The Master of men knew only too well the subtle fashion in which health of soul and health of body are intertwined—that the spiritual and material planes are too closely interwoven to be dissociated. When the devoted friends of the paralysed one break through the roof to bring the sufferer to His notice, Jesus seeing their faith says . . . “Son, be of good cheer, thy sins be forgiven thee.” When He saw how the orthodox objected to his idea, Jesus met the objection by substituting His high faith. “Whether is easier to say ‘Thy sins be forgiven thee,’ or to say ‘Arise and walk?’ But that ye may know that the Son of Man hath power on earth to forgive sins. Then saith He to the sick of the palsy, ‘Arise, take up thy bed and go to thine house’” (Matt. ix. 5, 6). His supreme witness, though, was in the realm of man’s spirit, as His supreme achievement was in bringing men face to face with their divine privileges.

For lives in which there is disharmony, a lack of unifying power, when the mind is ill-at-ease or body ill-tuned, Jesus is still the source of healing energy. If He is the centre round which our personality revolves—our personality with all its desires, longings, tendencies—then our beings have a satisfying sense of peace.

PRAYER

“ Father of men, Who knowest the way that we take, we bring to Thee the various forces of our being. Often we are weak in body, sick in soul, creatures of discord. We do the evil which we would not ; and the good we would, we do not. We to-day wish to be Thy children, happy and trusting ; to-morrow we are ensnared in the way of this world with its vanities and deceits. O Thou lover of men, Who dost understand every longing of the human heart, let us not be caught up in the toils of evil, doing those things which are contrary to Thy holy will. Grant, O gracious Father, that we, being aided by Thy Holy Spirit, may subdue the creaturely appetites, serving Thee and our brothers out of a full heart. We would not pray for happiness, but if it comes, help us to receive it with joyful hearts, that others may share therein. If trouble, care, and sorrow should be our lot, trusting Thy will, looking to Thee for grace and strength that our faces may not be ashamed, may we walk with courage until the day break and the shadows flee away. These and all things we humbly pray through the ever-present grace of our Lord Jesus Christ.”

" Further, viewing sexuality from the point of view not of its object but of its impulses, we observe that many impulses go to the making of the sex-instinct—self-display and the craving for admiration, self-assertion characteristic of the masterful male, coyness and submissiveness at one time characteristic of the female; the creative impulse primarily for the creation of the child; and closely allied to the sex instinct the maternal instinct for the care of the offspring. The sublimation of the sex instinct means, therefore, the redirection of each of these impulses to sublimated ends. But since individuals vary very considerably in the development of these different impulses, we must, to effect an adequate sublimation, discover which of these impulses is strongest in any particular individual and then secure the redirection of this impulse, so that it may be given its fullest development " (Hadfield : *Psychology and Morals*, p. 158).

" Indeed, these repressed forces constantly burst forth as impulses, obsessions, fears and neuroses which sweep before them the feebly protesting will. *Self-control is the conscious and voluntary direction of the instinctive emotions to the will and service of man.* This is the essential and important difference between repression and self-control. Repression excludes the complexes and instincts from the self, whereas self-control admits them as part of itself and thereby brings them under its sway. As long as they are excluded they are like bad boys thrust out from school who continue to torment us by throwing stones; our only hope of controlling them is to accept them back. Peace of mind can never be secured by rejecting passions which are unruly, but only by recognising, accepting and sublimating them " (*ibid.* p. 144).

" We must not assume the existence of repression when there is no trace of it, and we have even less warrant for the supposition that all the other symptoms have been distorted by fancied repressions. Such a method of explanation enables us to dispense with the need for clinical observation and to replace it by fantasy. It gives rise to dream interpretations or to explanations of sexual inversion which are too improbable to be worth serious discussion " (Janet : *Psychological Healing*, vol. i, p. 650).

CHAPTER XI

REPRESSION AND SUBLIMATION IN THE GOSPEL

A. Repression

REPRESSION is a term largely employed by Freud and other exponents of his point of view. It relates to the work of the unconscious mind and describes the method whereby ideas which might cause distress or shame or are distasteful to the ego are driven underground and not allowed to come into the full consciousness. It is after the nature of a defensive device whereby the ego strives to ease up the strain of reality.

By the nature of mental forces acting in the unconscious the repression, whatever its character, uses up energy and is a constant drain on the vital equipment of the ego. If of a sufficiently serious or tense nature, the continued repression may bring about a general disorganisation of the whole personality resulting in a pathological condition of varying degrees.

Freud himself chiefly relates repression to two main forces of widely differing character. There is first of all that fund of emotional energy included in the term fear. The fear or fears operate largely in the unconscious, and drain off vital energy, especially as they tend to inhibit activity and

create associated complexes. So that, according to Freud, much of our thinking and acting, the responses we make, are the outcome of the working of this unconscious condition.

It is the business of the psycho-analyst to enable a sufferer to interpret the groundless character of the fears by bringing them to light, and this in itself should constitute the cure, according to its votaries.

By confining his examination so exclusively to the fear causes, Freud is probably incomplete in his handling of this side of repression. Careful self-analysis on the part of any ordinary individual would show other causes operating, largely unconsciously, such as wounded self-esteem, a slight real or fancied, disappointment in love or business, thwarted ambition, a course of wrong-doing, anything which cuts across the self-regarding sentiment or causes an unwillingness to face reality.

No examination of the factors of the mind has its full value which approaches only from the psychological angle. The personality is so much more than the psychological equipment, and repression is the outcome of various forces in conflict, psychological and moral.

Secondly, the term repression to the ordinary man denotes the idea of holding down or keeping back, and is chiefly of an inhibitive character. Because of the place given to sex impulse by Freud, the idea of repression tends to become identified with this side of nature. Then as a psychological examination of repression seems to indicate its harmfulness to the personality, there emerges a general impression that repression is against nature, and bad in its effects. The fact is that life is something more than an expression of impulse. If

repression has its drawbacks, indulgence brings something worse, finally setting up a repression-life of its own of a far more active and menacing kind. Indulgence brings down the majesty of outraged conscience, and disregarded law, with all its ensuing results. Moral energy is a mighty reinforcement of personality, inducing psychic harmony.

The new psychology is in its beginnings, and many of its conclusions are by no means established. Among its exponents themselves there is a wide range of disagreement. Repression needs to be studied, not only psychologically but in its biological relations as well as in the results of its absence in social life, in order to have more data than can be gathered from behaviour responses. There is need for a careful exploration from the standpoint of physiology, biology and ethics to a more fruitful understanding of the outcome of repression, especially as relating to the whole working of the sex impulse.

B. *Sublimation*

What further needs to be recognised is that man has evolved secondary modes of instinct expression in the form of sublimation.

Denied the opportunity of functioning in its native manner, the instinct realises itself in some other and secondary way, to the corresponding enrichment of the personality. An Agnes Weston becomes the mother of the Navy, a Florence Nightingale devotes herself to the caring for the sick of the Army. The native energy of the primary impulse is transferred to a less specific object. The whole realm of social service is largely related to

the power to sublimate the impulses of a native character, attaching them to wider issues.

This device of the human ego has added enormously to his range of experience and mastery. Curiosity transferred from its primitive expression becomes the impulse on which is built up much of science, of world knowledge, and becomes a factor in religion itself, through its associated emotion of wonder.

On the sublimation of the pugnacious impulse has depended the enormous progress of the race in its fight with nature. Denied the primary expression of the impulse, men have striven against injustice, whether social or economic. It is in this power that the great victories have been won whereby the obstacles barring progress have been overthrown. The energy which would have been expended on naked fighting has been transferred to a battle against slavery, tyranny, and all manner of organised evil.

As the Gospels are studied it is quite apparent that they assume more than a psychological content in the individual. Nor is man treated as a biological or physiological end. He is held up as a creature of a unique spiritual destiny, imbued with power moral and spiritual. He is endowed with power of choice. He is recognised as responsible. Man is not the sport of forces, whether of inner impulse or outer environment. He has a voice in his destiny.

Because man is endued with purpose and motive, coloured by moral perceptions, he deliberately accepts conditions of repression and utilises a method of sublimation. He has thus evolved a rich quality of life whereby all impulses, emotions and intelligence are related to forces of conscience and ideal

ends. Many out of whom Jesus had cast many devils of self-indulgence found the power of sublimation in a new way of moral and spiritual life. The instinct energy became transformed into the driving power of a higher life.

The energies of the personality can be used in forwarding his purposes and ideals. Where impulse-energies are transferred to ways of fellowship and service in the spirit of confidence and love, there is little place for a disorganised personality. Rather is the whole man re-inforced. Energies flow out freely. Neurasthenia, the result of conflict, or brought on by energy draining into the unconscious, rarely occurs with those living in divine harmony. The Christian grace of resignation, witnessed to in every Christlike life, is itself a way whereby many repressions are eased and much conflict adjusted. The recognition of a higher will operating, becomes of itself a source of strength and confidence. "My grace is sufficient for thee." In the light of this discovery Paul solved his wearisome conflict, taking up the repression factor into the energy of his life work.

Life lived in fellowship with God implies a complete and harmonious realisation of the self, bringing happiness in its train. This was the life that Jesus lived and taught. Life united to divine ends and informed with purpose gives an outlet to its energy endowment.

Where there is trust in God there is not the same likelihood of anxiety repression with its necessary drain on vital energy. Where there is the self merged in a loving surrender to the Father, repression caused by jealousy, disappointment, wounded self-esteem, hidden fears, has no place. The teaching of the Master is supported up to the

hilt in these matters by the assertions of the new psychology. By trying to serve varying and unrelated ends, false aims, vicious purposes, low ideals, conscience is outraged and conflict is inevitable. Harmony follows as the self is surrendered to the divine leadership.

PRAYER

“Thou Who art divine energy and might, enabling us in all the ways of our mortal life to live worthy of our high calling in Christ Jesus, we beseech of Thee to deliver us from the sin which doth so easily beset us, and the fears which hinder. Give to us purity of heart and singleness of aim. Grant that we may not be overcome of evil but overcome evil with good.

“Father of mercies, we pray the aid of Thy Spirit that wheresoever we may be placed, whatsoever ways we may be called upon to take, we may worthily adorn Thy holy gospel, bending our energies to bringing in Thy gracious Kingdom.

“Folk of cares and anxieties, lift us up above all littleness of soul, transfiguring us in Thy gracious fellowship. Send out Thy light and Thy truth; let them lead us.

“Thou Who didst come full of grace and truth, grant unto Thy people that being led forth with joy they may return with singing, making Thy statutes our songs in the house of our pilgrimage.”

"The new psychology has come in with a great protest against the crushing of individuality, the repression of childish and adolescent impulse, which was so characteristic of the Victorian age. In so doing it has been inclined to swing too far in the opposite direction. There are schools of psycho-analysis to-day which appear to make the development of the individual the be-all and end-all of their work . . . and if the new psychology is to stand alone, if it cannot be related to modern sociology and to modern religious views, it has evaded an important test of value and it may fail to be of real service" (H. Crichton Miller: *The New Psychology and the Teacher*, p. 77).

"Is, then, every man to be allowed to follow the path which seems to him to lead to the ideal, and blunder through life only to find his mistake at the end? Ought we to stand by and see the Hedonist destroying his soul with pleasure? Is the superman to be permitted to pursue his ideal rough shod towards its end? This would be in keeping neither with the interests of the individual nor of the race: so the individual, seeking his own happiness, finds that he best secures it by making use of the experience of the race. Such experiences of the race have been retained in moral tradition, and have been systematised in moral codes" (Hadfield: *Psychology and Morals*, p. 95).

CHAPTER XII

SELF-EXPRESSION AND THE GOSPEL

SINCE the new psychology came into the limelight no terms have been harder worked than self-expression and self-realisation. Filtering down through magazine articles the term self-expression has passed into common speech, so connoting the way in which the personality strives to react in the face of the needs of other personalities, as well as the use it makes of the various forces of its environment. Character is the outcome of these inner and outer factors related to the ego, and is the distinguishing mark of a personality.

The Ego is the sum total of native endowment and impulse about which the individual functions. The chief components of this ego are instinct, emotion, together with developing powers of intelligence and reason. These, along with vital energy, constitute the material out of which personality must be fashioned. The mode in which these native impulses will tend to express themselves depends largely on the nature of the environment.

In the teaching of new psychology much of the energy affecting desire and influencing character is related to the unconscious mind. It is in this part of the personality that primitive urges strive to express themselves. Denied realisation in native and primary form, the libido (energy-desire) yet remains a prime constituent of the ego life.

According to Freud, much of the effort towards self-expression and self-realisation from the early period of infancy is influenced by sex impulse, using the term sex in the large and inclusive meaning which he gives it. The early years of a child's life are of the greatest importance as shaping the way in which his personality will respond and act when fully developed.

According to Adler, self-expression is shaped largely by a desire to manifest superiority and to escape the unpleasant associations of the "inferiority-complex." Loosely linked with these there is a school of thought abroad to-day which seems to infer that if the child is allowed to grow up in what is vaguely called freedom, unchecked and self-developed, the right type of character will inevitably ensue. No greater mistake could be made, no greater misfortune happen to any child. People affected with this line of thought have only got hold of one end of the new psychology. They are interpreting early and adolescent years from an adult standpoint. They are interpreting life in psychological values alone.

Children live in a world of phantasy. They people it with their fancies and creations. They need to be brought face to face with reality. It is at this early stage that they imbibe the moral ideas about which their character must develop. In shaping this character nothing could be worse for a child than to omit the influence of a healthy social and moral environment even in what appears repressive activity. This stage prepares for and eases up the strains and conflicts necessary for making adjustments at a later period.

The right to self-expression does not mean that this world is a plane on which present-day man can

indulge every quality of the ego. Over against that he has developed a conscience, and a child soon forms an idea of character fashioned out of the social and moral demands of his environment. However conscience may be defined or explained, it sits enthroned not as merely an interested spectator but as a mighty encouraging or inhibiting force. Much of the energy of the unconscious mind is spent in dodging this power, and results in the phenomena of dreams and of the world of phantasy. The self is striving in this way to express its primitive urges when the ego is off-guard.

The lesson which the new psychology rightly enforces here is again the importance of the earliest years in training, the quality of self-control physically and psychically. Incontinence is often related to the lack of early formation of good habits. This early period too demands healthy emotional outlets. Children who have the misfortune to be either prematurely stimulated or starved in this way tend to become psycho-pathic subjects in later life.

It is evident that no established society can admit of any theory of self-expression which means the gratification or indulgence of the self apart from the good of the whole. Under the emotional stimulus of the war and immediate post-war period there was a danger lest checks established by society should be ignored, and unhappiness and disillusionment followed such attempts at self-expression arrived at by ignoring moral sanctions. The self must be adjusted to the way of life of the group. It is open to the individual to live above the common standards, but society will not tolerate any open living below them.

Is this standard good enough for those who are spiritually enlightened? What is the self to be

expressed, the self to be realised? Happily the modes in which the human personality can be expressed are not only along the lines of animal indulgence in obedience to blind instinct impulses. Who ever has watched children growing up must have been impressed with the generous and chivalrous qualities they display showing the high possibility of a later development if rightly guided.

The Gospel records reveal to us a way of self-expression which is in keeping with the highest spiritual ideals and is accompanied by an abounding quality of gladness. Jesus reveals how life may be expressed in terms of service, realised in consecration for the ends of the divine kingdom. No self-indulgence, no living on the low plane of the grosser appetites, can confer the same sense of harmony or well-being as does life lived for others in forwarding the eternal will. Jesus pushes this point to paradox. If a man asks you to go with him one mile, go with him twain. If he wishes your cloak, give him your coat also. Love your neighbour just as intensely as you love yourself. The self to be expressed is to be fully realised only through accepting and honouring the calls to wider life and service which society offers.

At a students' convention, when the matters of conversion and new life were being discussed, one young fellow protested: "I do not wish to become a different 'self' to the one I know. What I wish is to be the very finest self possible in rightly using whatever powers I possess."

The self-expression sought in the Gospels is not psychological, but moral and spiritual life lived in fellowship with Jesus, wrought out in service for our fellows. Jesus expressed this truth in various ways, by action as well as by speech. "He that

loseth his life for My sake and the Gospel's findeth it " (Matt. x. 39). We are not to follow the leading of our own unregenerate nature. Personality will be realised in its fullest by surrender to Him. "Take My yoke upon you and learn of Me . . . and you shall find rest unto your souls" (Matt. xi. 29). "Ye are My friends if ye do whatsoever I command you" (John xv. 14). There is the striking incident related in the Gospel of John (ch. xiii.), where He took a towel, girded Himself, and washed His disciples' feet, appointing His followers to copy His example by serving one another.

The Christian self is not found by serving our own desires or indulging our own appetites. Those who are called the "blessed of My Father" by Jesus, and bidden to enter into the Kingdom prepared for them from the foundation of the world, were folk without great pretensions who had lived unselfish and helpful lives. They had fed the hungry, clothed the naked, cared for the sick, visited those in prison (Matt. xxv. 34).

It will be a sorry day when men lose this fine inspiration of Christly self-expression. No æsthetic fervour, no artistic ideals, no poetic or musical way of self-expression can weld a personality into the gracious unity of harmonious life, such as comes from life dedicate to the full-rounded purposes of the divine Lord.

PRAYER

“Eternal Father, Who hast made us creatures of varying powers and longings, unite us in Thee in the bonds of love. Make us co-workers with Thee in Thy glorious Kingdom. Laying our gifts upon Thine altar, may we tread the way of service, by love serving one another. Whatsoever there may be of self-seeking in our lives, reveal unto us and cleanse us. Deliver us from the power of evil habits ; keep us from secret sin ; let not these things have dominion over us. May we serve Thee with a pure heart fervently. We would not seek our own, O God, but each of us the good of others. May we manifest day by day the spirit of courtesy and consideration for one another, so that men may see in us the spirit of the Lord Jesus Who served not Himself, unto Whom be praise and glory world without end. Amen.”

" The neurotic patient is often the victim of indecision : he cannot make up his mind on any subject, he has lost all will-power. The tendency in modern psychology is to make will and attention synonymous ; and it is a tendency which is supported by the experience of psycho-therapists. The temperament that is sometimes contemptuously dismissed as ' neurotic ' is often endowed with great gifts and capabilities, which have been allowed to run to waste for lack of the necessary training " (Crichton Miller : *The New Psychology and the Teacher*, pp. 30-31).

" People are wrong, accordingly, when they say, as they sometimes say : ' So long as I do my duty, let me think and feel as I please.' As a matter of fact, the yearning expressed in their dreams is a dereliction of their duty—so long as those dreams are nursed and fondled and not repressed and driven from the mind. Such repression and banishment sharpen and strengthen the will ; whereas playing with the temptation dulls and weakens it. . . . If a man is strong and upright in his heart, and really devoted to the work he is doing, he will go about his duties without regard to the things beyond the sphere of his responsibility, for he knows that events are never good or evil in themselves, never favourable or unfavourable, but constitute simply new conditions to challenge his mastery in the accomplishment of new tasks " (Croce : *The Conduct of Life*, pp. 14 et seq.).

CHAPTER XIII

THE GOSPEL AND HUMAN WILL

THE new psychology does not accept the view that will is a special faculty of the individual. With its conception of personality as energy functioning mainly in terms of instinct, emotion, intelligence, it refuses to divide up the energy of the ego into various faculties mysteriously controlled by a force called will. To the new psychologist the will is viewed chiefly as personality directed towards some definite end. It is not the will which makes the personality act, but the personality which focuses the will.

The will, therefore, tends to act in accordance with the nature of the whole personality. "A good man out of the treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things" (Matt. xii. 35). We do not expect a man who has led a moral life suddenly to give himself up to immoral ways. Such a man under normal conditions is incapable of willing what is entirely contrary to his established character. This is the truth unconsciously expressed in the gibe concerning Jesus: "He saved others; Himself He cannot save" (Matt. xxvii. 42).

Will is the personality functioning along the line of desire and interests. A weak will, so-called, does not necessarily imply a weak character in other

respects. The weak will may indicate a lack of interest in some particular direction, an aversion from a certain end rather than a desire towards it. A man may be clear-headed and decided in business concerns, but where the appetites are concerned, irresolute and halting. He may be honourable in business dealings, but irregular in his sexual conduct. Such a character cannot be interpreted from a study of the will alone, but from the trend of the whole personality. A man can be strong-willed in the majority of his concerns, and at the same time show weakness in his marital obligations. The new psychology in the words of Tansley would explain this contradiction :

“ In an ideal union all three centres of interest (physical, mental, domestic) are fully occupied. Their potential separation does not come into question. But if the conditions of the union fail to satisfy one or other of them, the sex interest is liable to stray to some other object in search of satisfaction. In the absence of the restraints of morality and convention, the transference to the second object would generally be complete, because of the freshness of the new object ; but where the individual is tied and restrained from transferring complete sexual interest, a partial transfer may often take place ” (*New Psychology*, p. 223).

Such a man recognises that there is contradiction in his way of life. On the one side it is open and above-board, on the other it is furtive and seeks concealment. It is under these conditions that a “ dry rot ” of character sets in. There is no single centre about which the personality revolves. The will is unconnected to noble purpose informing all the life.

Jesus recognised this divided state in men. He

saw that they were being pulled two ways, trying to serve two masters, and warned them of the difficulties. "Ye cannot serve God and Mammon" (Matt. vi. 24). "If thine eye is single then is the whole body full of light" (Luke xi. 34). The will follows the personality. The will operating apart from perception, judgment, moral values, degenerates into prejudice and selfishness. What appears strength of will may be obstinacy, dullness or a headstrong impulse. The Pharisees thought they were exhibiting strength of character when to our Lord they were manifesting a stiffnecked blindness of heart. It is clear that to Jesus the will was the whole of personality acting toward a desired end, and not a piecemeal manifestation of a separate quality. "If any man will [to] follow Me, let him take up his cross daily," was His call. He realised that before the will can act to such ends there needs a consecrated personality. A divided personality connotes a will unconnected to purpose, lacking the divine power which comes from real conviction. The rich young ruler saw the beauty of moral harmony as revealed in Jesus, but he could not energise his personality sufficiently to steer it into the way of the Master. The moment came when he had to make a choice. He felt the call to the higher ends, but the flesh lusted against the spirit. His personality was divided. His power of self-denial was overthrown by consideration of self-interest, self-serving, and so his will failed to function in the realm of a higher order. He saw the highest and refused it.

A divided personality carries with it an irresolute will. Paul knew the peril of this condition when he uttered the famous words in which he summed up the testimony of so many men and revealed his

own sensitiveness of soul: "The good that I would, I do not; but the evil which I would not, that I do" (Rom. vii. 19). It is not to be wondered at that Jesus continually warns men of the peril of a personality not connected to wide and healthy interests. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. v. 16). "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength and with all thy mind, and thy neighbour as thyself" (Luke x. 27). It is thus He urges the necessity of a character vigorously organised around a centre. Under such circumstances the will takes care of itself.

The teaching of the new psychology in the matter of the will lays an added responsibility on all who have the training of young life to see that the character is fashioned on broad and healthy interests and activities, through which personality may function, and in pursuing which will may be strengthened.

The personality devoid of interest, unmoved by high sentiment, offers a favourable breeding-place for unhealthy forces. There is nothing on which the will can feed. Few stories have more psychological point than the one told by Jesus concerning the man from whom the unclean spirit went out, who went about seeking somewhere to rest, and finding none, returned to the house which he had left, and found it swept and garnished; then he went and took seven other spirits more wicked than himself, and they entered in and dwelt there, so that the last state of that man was worse than the first (Matt. xii. 43, 44, 45). Personality devoid of noble interests has offered itself as a breeding-place for the unworthier appetites.

Goodness is of an active, vigorous nature, and in doing the personality learns and grows. "He that doeth the will shall know of the doctrine whether it be of God" (John vii. 17). A dilettante interest in religion is no guarantee of a sound moral life. Personality informed by conviction, manifested in active service, steers the will in the broad highway of healthy interests. The Gospel is full of words like "Go," "Do," "Work," "Strive," "Give," "Knock," whereby men are called on to accept the divine commission to "Go work to-day in My vineyard," and so help in bringing in the divine Kingdom.

For the best expression of the personality and the functioning of the will, Jesus shows us a more excellent way. "For their sakes," He says, "I sanctify Myself" (John xvii. 19). It is the same thought which Paul expresses when he says, "I live, yet not I, but Christ liveth in me" (Gal. ii. 20). A self-centred personality offers a narrowing and anæmic experience. The will has an unnourishing diet.

The Lord Jesus and His apostle Paul illustrate the common testimony of men and women that life is fullest when lived for others. It is richest when it is outpoured. The happiest personalities are those which give themselves continually in striving to realise the divine purposes, for then the will is ever directed by the divine energy. In such lives there is little room for inner conflicts and tensions. Harmful repressions fail to be set up, for "in His will is our peace."

PRAYER

“Thou Will, supreme and holy, infuse our whole being with Thy divine life and power. Grant that walking in the footsteps of Thy dear Son, our Saviour, we may grow more like Him day by day.

“Imbue our hearts with Thy gracious purposes. Make our souls on fire with Thy love. Remove far from us, O God, the feebleness which belittles our characters. To those who through weakness of will or defect of nature, wanting in purpose, fall into sin, manifest Thy tenderness and show forth Thy compassion.

“By Thy grace strengthen our hearts that we may work with joy in Thy vineyard. Thou Who art the leader of all upward-striving souls, call us into the fellowship of those who, trusting Thee for salvation and looking to Thee for strength, shall find their names written in the book of life. Amen.”

“ The function of consciousness does not seem to be so much creative as selective and inhibitive. I cannot voluntarily create a wish to do something in my mind. I can only eliminate those wishes (or their expression in conduct) that seem to me inexpedient. Energy then must be directed unconsciously rather than consciously ; since instincts are the great directors of energy, it follows that unconscious instinct motivations must control most of the human organism's mental energy, and that the most important of these will be the permanently unconscious motivations. These will regulate the dominant streams of energy of the man's life ” (MacCurdy: *Problems of Dynamic Psychology*, p. 264).

“ The explanation (of man's behaviour) is given in terms of some phases of the original nature of man about which we have almost no facts. . . . We need to have definite reproducible data concerning man's unlearned behaviour ; on what various learnings he has annexed ; on what traditional factors are influencing his group ; on the present social customs he follows ; on what effect schools and churches have had upon his development. To answer any of the ‘ whys ’ adequately about human activity we need to study man as the chemist needs to study some new organic compound. Psychologically man is still a reacting piece of unanalysed protoplasm ” (Watson : *Psychology from the Standpoint of a Behaviorist*, p. 6).

CHAPTER XIV

MENTAL ENERGY AND THE GOSPEL

LIKE all sciences, psychology has varying hypotheses and starting-points. Some of these express the point of view of the apparent irresponsibility of the individual. To these our life consists of predetermined responses to varying stimuli. To others life and conduct are determined by ancestral traits. From another standpoint life appears to be the outcome of the operation of chemical forces ("the brain secretes thought as the liver secretes bile"). The latest emphasis is put upon glandular activity. Man is represented as the result of the right functioning of the thyroid, the adrenals, the pituitary and other glands of internal secretion. Again he is an automatic machine whose behaviour is shaped by his conditioned reflexes.

All of these views have their value and represent a degree of physiological truth. They each bring out certain factors which play their part in shaping the ego. But none of them touches the essential secret of man's life. He is not a machine responding automatically to stimulus, nor is he the result of glandular activity.

Much nearer the real nature is the approach of the school of psychological thought which asserts that the driving force of life is purpose. This means

an understanding of the end, an identifying oneself with the goal. There is no blind response to a driving instinct. Man is endowed with the power of reasoning, discrimination. He looks ahead. He says: "If I do this, what will happen then?"

There is a perception of the end striven for, and in this connection purpose carries with it a power of selection. Character and personality are not sponges sucking up whatever medium they are placed in. To Christian men and women all things are tested by their relationship to God's will and purpose. The energy of the creature functions to the fuller realisation of the divine kingdom, so that purpose becomes the driving power. The criterion of the end sought is found in relating it to the divine will. There takes place a continual process of selection and acceptance, or selection and rejection, according to how the idea presented or desire manifested will forward or hinder the great purpose of life.

This process of selection lies at the basis of Christian life. Its principle is not simply biological or Darwinian in character. Such terms as "survival of the fittest" have their place in biology and evolution. To the Christian the driving principle in choice and action, the selective factor, is of another character. It consists in the test: how far will this or that forward or hinder the purpose of God and His Kingdom? This was the principle on which Jesus acted. It was from this angle that He viewed men and things. This was the driving "urge" of His character. Not emotion, not instinct, not a predetermined response, not the unconscious mind, not a physiological chemistry, but on a far higher and more spiritual basis was His nature wrought out to its fulness and glory. The basis was doing the will

and forwarding the purposes of God. To this end all His native tendencies and powers were harnessed. This was the standard of values which Jesus employed. His actions were not based on the consideration of profit or loss, ease or difficulty. The Son of Man was not guided by "pleasure pain" principle. His life and character were not shaped by responding to the impulses of the ego according as to whether they brought satisfaction or its opposite. These lesser impulses have their place in mental operations, and can be employed as criteria of motive in human action in their varying degrees. The real Christian has always been the factor exposing the shallowness of such explanations of human activity and the stumbling-block of all such philosophies.

Jesus and His disciples of every land act on other principles than the striving after pleasure and the avoidance of pain. The Son of Man goes in the face of the idea of self-preservation as the dominating force in conduct. "For whosoever will save his life shall lose it; whosoever will lose his life for My sake, the same shall save it" (Luke ix. 24). "Blessed are ye when men shall revile you and persecute you falsely for My sake; rejoice and be exceeding glad" (Matt. v. 11). In these and other sayings does He set out the motive impulses to conduct as identification with the purpose and will of God. The mainspring of action is to honour the King in His Kingdom. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself" (Luke x. 27).

Psychology may study man and his conduct from the human end, and state the motives which fashion behaviour from the physiological side. Disciples of

the Man of Nazareth have other standards and are urged on by other purposes. These represent goals far other than can be estimated by immediate satisfactions and rewards. The questions they have to face are : " What constitutes my purpose in life ? " " What are the things for which I strive ? " " Into compassing what ends is my energy put ? " " Where are my highest hopes placed ? " And as His disciples contemplate life with its contradictions and mysteries, one clear call comes sounding across the ages—" Seek ye first the Kingdom of God and His righteousness, and all these [other] things shall be added unto you " (Matt. vi. 33).

PRAYER

“ We humbly confess unto Thee, O God, that oft-times we have spent our money for that which is not bread and our labour for that which satisfieth not. Now we pray that we may hearken diligently unto Thee, and seek that which is good. May all our desires and purposes be after Thine own heart. May our minds be renewed after the pattern of Thy Son, our Lord and Saviour.

“ Forgive us, for Thy tender mercy’s sake, for all our infirmity of purpose and weakness of will, for tasks unfulfilled and gracious opportunities unaccepted.

“ Thou high and holy One, that inhabitest eternity, help us to strive after those things which make for our eternal peace. May we, being freed from the lusts of the flesh, the lusts of the eye and the pride of life, spend our strength in gladness of soul, that we, Thy willing servants, may both love Thee and perfectly adore Thee. Amen.”

“Psychologically the right ideal is one that can, by attracting all the instinctive emotions, bring harmony to the soul, by stimulating the will to a common purpose, weld the whole psychological individual into an organism, and by satisfying the craving for completeness, secure self-realisation and happiness.

“To possess an ideal or purpose in life is therefore the necessary condition of a strong will and of a stable character. What the will requires for its strength and development is not training but inspiration” (Hadfield: *Psychology and Morals*, p. 85).

“At this time, when a large part of mankind is beginning to discard Christianity [*sic*!], it is worth while to understand clearly why it was originally accepted. It was accepted in order to escape at last from the brutality of antiquity. As soon as we discard it, licentiousness returns, as impressively exemplified by life in our large modern cities. This step is not a forward step, but a backward one. . . . He who is repelled by the historical and philosophical weakness of the Christian dogmatism . . . and discards Christianity and therewith Christian morality, is certainly confronted with the ancient problem of licentiousness. To-day the individual still feels himself restrained by the public hypocritical opinion, and, therefore, prefers to lead a secret, separate life, but publicly to represent morality. It might be different if men in general all at once found the moral mask too dull, and if they realised how dangerously their beasts lie in wait for each other, and then truly a frenzy of demoralisation might sweep over humanity. This is the dream, the wish-dream, of the morally limited man of to-day; he forgets necessity, which strangles men and robs them of their breath, and which, with a stern hand, interrupts every passion” (Jung: *Psychology of the Unconscious*, pp. 258-59).

CHAPTER XV

IDEALS AND THE GOSPEL

MAN may be compounded of various forces in his mental life, but colouring his activities there is the power of an ideal. This ideal may be the outcome of phantasy or take the form of self-projection. Through whatever form of experience an individual passes, the experience will be related to a conscious personality, and will be approved or disapproved according to its conformity with the ideals of the individual.

The so-called day-dreaming of childhood is the projection of the self against a world of vague and half-formed ideas. This form of thought in child life is natural. The child sees itself playing a part in its world. The boy first is a speedy airman ; later he goes off riding a snow-white horse and chivalrously rescues distressed damsels. The girl sees herself a creature of surpassing beauty with the world at her feet. A little later these phantasies are related more to the environment of the child, and at this period the sense of vocation is present. Much depends for the future on the atmosphere in which a child grows up, for the ideal self will be largely shaped according to the surrounding persons and activities.

The sense of vocation comes early. It may be an early form of megalomania, but it is from these

early day-dreams that preachers and engineers, boxers and jockeys, artists and poets, take their rise. Missionaries are made by the inner impulses shaped by the outward surroundings and influences. The missionary is the outcome of the elder brotherly quality. He sees himself shepherding, looking after the weak, caring for the young. The quickening fire which comes with the Christ vision later makes the vocation actual. Equally the nurse is the outcome of the maternal instinct acting on a sympathetic emotion. What does it matter if in the childhood of day-dreams she saw herself as the one important person in the hospital ward to whom all the sick and suffering patients were looking?

By the nature of things early ideals are nearly always excessively individualistic in character. In the day-dream the outstanding personality is the self. And the fact remains that however egotistical these phantasies may appear to an outsider, they are the material in which the self is fashioned to service in a real world. Joseph's dreams may have seemed fantastic to his older brothers, but they reveal to a psychologist how he was rehearsing the part he was later to play in reality. It is a sad handicap to any child to be forced too early into the harsher realities of life, whereby it is deprived of this valuable season of rehearsal and preparation.

The later stage of the ideal will depend especially on the surroundings of a child, reflecting the speech, courtesies and customs of home and school life. This is the critical season when the growing boy or girl can be led on to ways of service for the community. They may still see themselves as the "star" performers because of the action of the self-regarding sentiment, but the vision of the self is now definitely related to others. It is from this stage that future

Town Councillors, Sunday School Superintendents, Medical Missionaries, Boy Scout Commissioners, Matrons of Hospitals, are born, and a whole host of valuable workers are made for translating ideals into the great highways of public service.

In the teaching of the Gospels full recognition is made of the power of the ideal as the end to which life should conform, the end which beckons men onward. Jesus knew that an ideal is not shaped out of nothing, but is the result of the inner life relating itself to the world around. It is fashioned of imitation and exploration; the better self is seen against a background of reality in beauty and service. Knowing how men respond to suggestion, Jesus set before them an ideal way of life to which their own lives should be moulded. They were not to be obsessed by the pressure of material things, but to seek first the Kingdom of God. This term "Kingdom of God" conveys an ideal way of life to Jesus both for the individual and the community. He called men to service for their fellows, to minister in all ways of human need for both mind and body. Because of His insistence on the note of service to others, the Christian religion is saved from the peril of becoming a philosophic cult on the one hand, or a field for self-display on the other. The ideals of the Christian life according to Jesus are to be reached by caring for the weak (Matt. xxv. 35); by ministering to the needy (Luke x. 33); by taking up whatever is right even if it is the unpopular side and involves bearing a cross (Luke ix. 23). The centre of the personality is shifted from the ego. Men's ideal lives are to be found in living in harmony with God and in doing His will (John vii.). The ideal is not wrought out in solitude or by individualistic methods, for Christians are to work as a brother-

hood, a family in God : " Whosoever shall do the will of My Father which is in heaven, the same is My brother and sister and mother " (Matt. xii. 50).

The ideal set forth in the Gospels has become the stimulus to which the disciples of Jesus consciously respond. Men are brothers in Christ. We serve one common Master and Lord. Talents are given to us for use on behalf of the community. Wealth means responsibility and stewardship. Justice is the basis of society human and divine. Purity, generosity, sympathy and tenderness, wrought out in vigorous and active service, are to be the marks of the Christ life.

Men's ideals may take various forms. By the energy of the ideal lives can be touched to higher issues. Christians, through their fellowship with their Lord, are redeemed from the degrading power of the low ideal. In the various activities of their lives the aims which beckon them are informed with spiritual qualities. The psychological factors condition the manner of approach to their activities, but the nature of their ideals are in harmony with the fruitful purposes of God. The instincts, the emotions, the unconscious mind, the conscious mind, are all harnessed to the ends of the divine Kingdom. If the fire burns low on the altar of the heart, if we lose interest in high and holy things, it is by the grace of the quickening spirit of our Lord and Saviour that our hearts may burn again with a living flame and our lives become re-consecrated to the service of the Eternal One.

PRAYER

“Holy Father, Who by Thy spirit dost inform our hearts and minds with Thy gracious purposes, grant us that insight whereby we may worthily serve these high ends. In our endurance may we win our souls to the likeness of Thee Who art our supreme aim. In the love-light of Thy Kingdom may we travel ever heavenwards.

“Enable us so that in all our goings we may do justly and love mercy and walk humbly before Thee.

“May we so strive that the wilderness and the solitary place shall become glad, the desert blossom as the rose, and the waste places sing.

“If we faint by the way, may Thine angels come and minister unto us.

“May we, beholding afar off the Promised Land, go forward in hope.

“We praise Thee with that mighty host whom no man can number, the martyrs and the saints of old, who, having caught the heavenly vision, have not been disobedient thereunto, but have pressed forward to the mark of their high calling in Christ Jesus, their Lord and ours. May we follow where the faithful of old have led, rendering unto Thee praise and thanksgiving for all Thy mercies and loving-kindness towards us and toward all men. Amen.”

" At the beginning of life biological reactions are centred around maintenance and development of the individual as such. With natural growth appear interests and activities associated with the perpetuation of the species and the welfare of the group, that is to say, sexual and social functions. The normal man expresses his individuality during the best years of his life in family and social affairs, his business, trade or profession falling into the latter category. His life is bound up with others, his wife, his children, his social and business and political associates. At this time his primitive impulses to seek food, shelter and so on do not engross much of his attention in their primitive form, the egoism of which they are expressions finding outlet in combination with the other instincts. . . .

" . . . Broadly speaking, we invest our emotional interest in undertakings or human relationships that yield some return, and, if such an investment fails, we become indifferent to it. The involution period of life is full of such failures. The senescent man finds he is physically and mentally unfit for the work that was easy some years before ; he realises that he must retire from his post. What new interest can he take up ? Similar changes beset him in family life ; his friends are dying off or have not, any more than he, the energy to maintain old social activities ; his children are growing up, establishing homes for themselves, and are independent of his assistance, hence relatively indifferent to him. What is there left to occupy his interest or utilise his intelligence ! If he retains enough of his old elasticity he can take up some hobby, game or pastime. But it is also necessary for him to realise philosophically that he is not the man he once was and cast his ambitions in a form compatible with his waning powers. No harder task comes to any man, and few there are who achieve it perfectly. This is the reason why the man or woman who grows old gracefully and contentedly is a rarity " (MacCurdy : *The Psychology of Emotion*, p. 170).

CHAPTER XVI

THE GOSPEL AND HUMAN NEED

THE function of psychology is to try to interpret the working of the mind in its varied operations. It is from the nature of these mind-forces that men's more intimate lives are fashioned. The new psychology, as already said, interprets the mind mainly from the standpoint of the instinct, the emotion, and the influence of these forces in what is vaguely called the working of the unconscious mind. In some form or other these are the factors which dominate human life and on which society and civilisation are built. Whatever form society may assume, however conventionalised life may become, these primitive tendencies will still dominate the life of the individual. The pressing needs of the natural man must be supplied. "First that which is natural, then that which is spiritual." If we were to analyse modern society we should discover that most of its activities are devoted to satisfying these needs of body and mind. The insistent need for food, drink and clothing will account for a wide range of commercial and occupational interest. The constructive instinct adds its power to the climatic demand for shelter, and houses emerge. On the instinct of sex the home and all that goes therewith are mainly founded. On this urge depends much of the appeal of drama, literature

and romance. The instincts of curiosity, acquisition and the herd underlie much of the business of getting knowledge, of amassing wealth, of scientific progress. The emotion of fear is at the bottom of many of the wide activities of law and government, and when there is added the pugnacious instinct, armies, navies and all the unholy paraphernalia of slaughter come into the limelight. Society must either meet these prime needs in their native satisfactions or sublimate the impulses in a healthy secondary channel.

What is the attitude of the Gospel towards this wide range of human need? It is clear that no teaching can permanently hold the allegiance of the great mass of mankind which runs counter to the elemental constituents of their being. Nature cannot be ignored. Drive Nature out with a rake, as the old saying has it, and she comes back with a pitchfork. But in a world of established societies every quality of the human mind needs to be moralised and exalted, especially the primitive driving forces of the race. The appetites can become the end of merely living, or they can be used to subserve the higher purposes of being. Eating can be the means of satisfying bodily needs. It can also be degraded to greediness and grossness. Drinking is a prime need of the body: wrongfully indulged in the form of alcohol it becomes a destroying canker in society.

The Gospels recognise these primitive bodily needs. Jesus does not in these matters set Himself apart from His fellows. He is no ascetic. "The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners" (Matt. xi. 19).

The sex appetite brings about many of the problems of organised society. This urge is so strong

and primitive that its power challenges all the checks and safeguards of community life. Its force can be recognised and made to subserve the higher needs of the community, in home-making and character-building. It is the understanding of this fact which influences every thoughtful Christian to strive to create healthy social conditions through food, housing, rightful working conditions, etc.

In the story of the Gospel we see Jesus ministering to human need and satisfying human desire in both their simple and complex forms. Man, by virtue of his nature, is clamant for these needs to be served the needs of body, mind and spirit. Jesus knew the pressure of hunger and of thirst in His own experience. In the season spent in the wilderness, He craved for food and drink—"He was an hungred." He did not disdain in the beginning of His sign-working to turn the water into mystic wine. Knowing the needs of men, He could not send away the multitude of listeners hungry to their homes. "Give ye them to eat," He says to His bewildered disciples. Jesus responded to the need for human fellowship and heartening companionship, being closely knit to Lazarus and his family, to John the beloved disciple, and others.

He "rose" to the funning instinct, the play impulse, and watched with interest the children "playing in the market-place," whilst the quick repartee of the Syro-Phoenician woman that the little dogs eat of the crumbs which fell, charmed His sympathetic power to action.

Jesus did not reprimand men for the heed they gave to the things of the body. It was the setting of such needs in the wrong place which endangers the spiritual quality. Men were to seek first the Kingdom of God, not to become the slaves of

appetite, nor the victims of material temptations. "Man," He affirms in His own moment of trial, "Man does not live by bread alone."

Very much of the ministry of Jesus reveals the attempt to minister to the elemental necessities of the human kind. Equally Jesus saw the place of the instinct in the lower animals. "Foxes have holes, birds of the air have nests." "Consider the ravens." Even the sparrows do not escape His attention. Wherever His Gospel has gone it has taken in its train the implication of kindness and consideration for the lower creation.

Pressing as are these prime human needs, as manifesting the native appetites and instincts of mankind, Jesus does not look on them as ends. Man is not here only to serve his appetites. His instincts are to subserve the high purposes of the Kingdom. Jesus knows the needs of His brethren, the compelling quality of the instinctive urges, but does not lower Himself nor His Gospel at their behest. The Gospel is not to be let down to the level of instinctive indulgence. It is here that the Christian Gospel breaks with the Moslem religion, especially in its traditional attitude towards womankind.

The insistence of the new psychology on the primitive urges of the human species is not unattended with danger. As has already been pointed out, the followers of this school may argue that their business is to deal with the facts of the mind, to recognise the various qualities and forces at work, and to leave to the moralist questions concerning the place and power of these in established societies. This argument may sound plausible and logical and be severely scientific. In ordinary life, however, people tend to form rough-and-ready conclusions and to be carried away by the force of these very real

appetites and urges. They do not distinguish between the psychological statement and the moral value attached to it. It becomes an easy application of certain forms of teaching to argue that if the nature is there it is to be indulged, that there can be nothing wrong in obeying the appetite.

It is as well to see the interpretation Jesus put on the nature of man. Tender as He was to the weak and the fallen, merciful as He was to the frail in the flesh, He continually calls men to spend their appetites and instincts for the higher purposes, to forward divine ends. His standard is not of the animal, nor the animal in the human species. It is that all our appetites, instincts and desires should be informed by the purpose of the divine. The quotation at the beginning of this chapter is a pathetic illustration of the dangers attending those lives which are not rooted in imperishable forces, especially when old age creeps on.

"I am come that ye might have life, and have it more abundantly," He claims. But to Him, "Life is more than meat, and the body more than raiment." Man is a child of the divine Father Who knows that we have need of all these things. But man is more than the sum of these physical needs. It is an old saying that "where there is no vision the people perish." Man at the height of his being is a spiritual creature with spiritual needs. First there is that which is natural, then there is that which is spiritual. Food for the body and food for the soul are equally essential for a healthy harmonious growth. These the creature can not only obtain but may also impart. There is a divine power to satisfy these needs, given through Christ with "good measure, pressed down and running over." "If a child ask bread of his parent, he will not give him a stone; or if he ask a fish

will he give him a serpent ? ” (Luke xi. 11), says Jesus. But no sensitive earthly father simply satisfies these prime bodily needs. He gives the power of a right life. He imparts moral vigour. These will be equally needed by the child. Every thoughtful Christian parent knows that what he himself is in life and character his children tend to become. In the true home, instinct and emotion, body and soul, function to their highest in loving, tender fellowship. For the fulness of life, life lived to the full, there is also needed a permeation of the whole life by the divine power. This is the full measure of the gift of Jesus—a life consecrated to the redemption and service of His brethren that their lives may be lived out to a rich joy and gladness in fellowship with His divine glory.

PRAYER

“O God, in Whom is fulness of joy and at Whose right hand are pleasures for evermore, we come to Thee, Who knowest and understandest all our needs and desires. Thou Who satisfiest the longing heart and fillest the hungry soul with goodness, graciously be pleased to supply all our wants according to Thy divine wisdom and love. Fill our mouths with good things, and our souls with righteousness. Let every appetite be brought into subjection to the Lord Christ. Forgive us, our Father, for all misuse of Thy good gifts to men. May we eat of the heavenly manna that our souls be nourished for the fuller service of the divine kingdom. Amen.”

"The child has to grow up, and to make the three principal adjustments which are demanded of the complete human being. He has to make the adjustment to society. . . . The human species is gregarious ; and if the individual fails to make his adjustment to the herd, his life is incomplete and his character is not fully developed. Secondly, he has to make the adjustment to the potential mate. From the point of view of character-development, it matters relatively little whether the boy or girl ultimately marries, but it matters intensely whether he or she is psychologically adjusted to the potential mate and to the conception of parenthood. The third adjustment which has to be made is the adjustment to the Infinite. It is useless for a person to consider himself an adult while he is still pretending to himself and to the world that he does not know whether there is a God, and is indifferent on the subject." (Crichton Miller: *The New Psychology and the Teacher*, p. 81).

"On a very important question the agreement is somewhat striking between the statement that the study of the facts had presented to me and the theories that the founder of psycho-analysis finally arrived at. There is, however, a grave difference between the well-known conclusions of Freud and my own observations. In the dreams which he specially studies, repressed tendencies, which show suddenly under unexpected forms, all, or nearly all, belong to the lower side of human nature. . . . The dreams which I have studied and which underlie conversion are of a totally different character. That which reappears in them, and through them, is not a self very ancient with its instincts gross and its inherited tendencies almost animal. It is, on the contrary, a new self which is in the process of being formed under the urge of an ideal glimpsed, and which far from representing in the subject a past far distant and animal, depicts, prophesies and prepares a future indeed human. Who knows if the analysis of conversion, probing more deeply, will not lead to correcting still more the Freudian teaching, and cause to be discovered under the grosser layers at which he stops, a mental force more mysterious and perhaps more closely related to the divine?" (Allier: *La Psychologie de la Conversion*, p. 15).

CHAPTER XVII

THE NEW PSYCHOLOGY AND THE GOSPEL OF CONVERSION

EXPERIENCE is the outcome of inward and outward forces acting on the personality. Each individual is born with certain tendencies depending on heredity and sex nature. The inherited characteristics are of two kinds, racial and parental. In virtue of the racially inherited tendencies, members of the human species tend to think and act alike in all the primitive and pressing conditions of life. This racial inheritance is a unifying factor for all mankind. The more immediate ancestry is responsible for certain aspects of the personality and creates differences of endowment.

From parents are derived those varying qualities which constitute the unique and separate character of each individual—qualities of body, mind and spirit. The possession of these various forces constitutes the life equipment whereby the individual faces the demands of his world, and out of which he will build up his experience.

Sex is a further differentiation ; for it entails just that slight and subtle psychological variation through which each sex makes its own contribution to the wider life and views the world through its own essential angle. A world of all men or a world of all women would be a very different social organism

from the society which we see to-day. The sex differentiation is one of the main formative factors in human experience. Each sex makes its richest contribution to life in accepting and utilising its own peculiar endowments. Sex is not a limitation but a specific equipment, calling men and women to make their specialised contribution to racial development. In this way it operates through the whole gamut of experience, influencing reactions psychological, biological and moral.

The other factor in shaping experience is the environmental. Men cannot choose their parents, nor can they choose the society into which they are born. In these issues man is the creature of pre-determination. He is the outcome of forces over which primarily he has no control—racial, parental, environmental. The individual is not responsible for his primary equipment. He does not choose his native language nor his native customs. These things are settled for him by his birth.

These facts involve far-reaching issues for each individual. They settle for him nearly all the external conditions of life as he will live it. He will tend to think the thoughts of the society about him, to eat the same sort of food, and wear the same sort of clothes as his group, to share their morality, to re-act to the same emotions, to enter upon their religious convictions. What is left, then, which constitutes his unique and essential personality? For despite the sixteen hundred odd millions of people in the world to-day, every one of them is unique and has a self which is peculiarly his or her own.

When all the inherited and environmental influences have been taken into account, there yet remains to each individual a selfhood which

differentiates him from every other individual in the world. He has his own peculiar longings and desires, and he alone can make his adjustment to all the demands of life. Upon the way in which these adjustments are made will depend the qualities of character and the wholeness of the personality.

It is at this point that man ceases to be merely a creature of inherited characteristics played upon by environment. He begins to take a hand in shaping his own destiny. The individual arrives at a stage where he is conscious of himself as a being of spiritual and moral potentialities in relationship to the world about him. How shall he adjust himself to that world? Upon the response he makes will depend his organised life and thought.

Jesus never accepted men as the resultant of various operating forces. To him man was a spiritual creature, capable of responding to the divine purposes. Jesus knew how man was up to a point the outcome of physical and psychical forces acting apart from his will. "Your heavenly Father," He said, "knoweth that ye have need of all these things" (*i.e.* food, clothing, etc.) (Matt. vi. 32). But He saw equally that the individual has to relate himself to the world of desire, of appetite, of motives. This adjustment must be made by each individual for himself, and nobody else can do it for him.

This is the part played by conversion. The moment comes when each individual feels the pulsing of a new life. The personality seeks consciously to find itself amid the manifold factors of experience. Jesus knew that when men go through the process of conversion they enter upon wholeness of life. In finding God, men find themselves. Conversion as set forth by Jesus is not primarily a psychological experience. It is more than that. A truly religious

conversion affects every aspect of a man's character. It reacts on his instinctive, emotional, and unconscious life.

Conversion from the Christian standpoint is the adjustment of the personality to the standards and values of the divine life and will. Psychologically it represents the possibility of a changed way of life and thought, although the mechanist and determinist standpoint of much present-day psychology does not hold out any great possibility of this spontaneous change. But in the Gospel it represents a complete readjustment of life in the light of Christ's own personality. This process varies in its forms for each individual. The adjustment is made in conjunction with the unique endowment, involving the complete selfhood of the whole personality, so that it is belittling this mighty force of spiritual adjustment to dogmatise on its mechanics.

To some there is an adjustment which represents a growing and willing ascent to the standards of the Kingdom. These are, as a rule, those who have had the privilege of a healthy active Christian environment, or are naturally like Nathanael "without guile." To others of a hard, logical mind an emotional appeal tends to be repellant. They need a grounded and a reasoned statement. They are more Calvinist than Lutheran in temperament. They distrust the emotional urge and suspect a spontaneous feeling tone.

Jesus made His appeal personal and individual, knowing that the spirit of man has capacities of response to the suggestions of the divine Spirit, but that this spirit can only respond effectively through the power of its unique content, psychological in origin, moral and spiritual in development. Mary, "out of whom Jesus had cast seven devils,"

saw a divine Redeemer in the light of her need for cleansing and reinforcement. Nicodemus came seeking readjustment of personality in the light of *his* experiences. The word Jesus gave to each was suited to their conditions. It was not fashioned on dogma, but on sympathetic insight informed with spiritual power. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" (John iii. 8).

Few things have stood more in the way of continued spiritual growth than the attempt to foist a spiritual experience on to an immature capacity. It is never really taken up into the fibre of character, becoming an integral part of the personality. It has little or no chance against temptations which appeal to unregenerate instinct. The whole selfhood has never been integrated with such an experience, and consequently offers no real resistance to the suggestions of an imperfect social organism. "Because it had no root it withered away" (Mark iv. 6).

It is for this reason that early environment makes character adjustment to Christian standards more natural and lasting. The way of life, the attitude towards the world, the spirit of Jesus becomes integrated early, and forms that second nature in the soul which habit asserts in the body. Moral and spiritual habituation sets up responses which keep the character true to the stimulus arising from belief and conviction. Such souls are the salt of the earth. They light up the imperfect society of this world and bring divine standards into all human relationships.

Much as is the literature on conversion, there is still pressing need for study from a psychological

standpoint, informed by a living touch with reality. The fact of conversion is too isolated from psychological examination, and is treated with too little respect to the necessary adjustments of the whole personality. The teaching and insistence concerning this vital fact must not be too detached and should deal with its effects on every aspect of human life and character. Jesus would never have put the tremendous emphasis that He does on this essential need for spiritual re-birth if He had thought that the nature of man as acquired through heredity and environment met every need of personality. A grave hindrance to converted souls—especially in the adolescent stage—is the wide gap which they discover exists between a truly Christian order of society and the type of society in which the convert is expected to live out his gospel. It emphasises the need of the double movement, a personal evangel allied to a social evangel. Truly Christian standards need to be the medium in which a healthy Christian life may flourish. The Kingdom of God will draw more nigh when public order of society equates more closely to personal religious standards.

“Except ye be converted and become as little children ye shall not enter into the kingdom of heaven” (Matt. xviii. 3). It is this fact of conversion which puts a man in the whole range of his being in spiritual harmony with God and his fellow-men. From this standpoint life is reinterpreted. Henceforth all aspects of life and being, the individual with his varying capacities and endowments, is brought into captivity to the great re-newing and re-shaping Spirit of the Eternal One.

PRAYER

“ We rejoice, O God, that Thou hast brought us into the secrets of Thy glory through the grace of the Lord Jesus. May our souls follow hard after Thee. Grant, holy Father, that we may not be conformed to the spirit of this world, but being transformed by the renewing of our minds, may come to know what is Thy good and acceptable and perfect will. Withhold not Thy tender mercies from us, O God, but in times of temptation, trial and perplexity, may we, looking to Thee for light and finding in Thee our strength, press on in good cheer.

“ For our younger brothers and sisters setting out on the great adventure of life, travelling its unknown ways, grant, we pray Thee, that taking our Lord Jesus as the Captain of their salvation, treading in His footsteps, they may gain joy and strength in His fellowship. Let Thy strengthening power be ever towards all who seek Thy Kingdom, for Christ’s sake. Amen.”

"Although no particular rules can be laid down as to how particular desires and emotions are to be sublimated, there are nevertheless various ways in which the human mind solves its difficulties and that a clear understanding of these processes will help towards finding the best solution" (Van der Hoop: *Character and the Unconscious*, p. 106).

"Professor Durkheim tries to establish his striking theory that Society is the raw material of Godhead by an analysis of primitive tribal festivities. He studies especially the seasonal ceremonies of the Central Australians. In these 'the great collective effervescence during the periods of concentration' causes all the phenomena of their religion, and 'the religious idea is born out of their efflorescence.' Professor Durkheim lays thus the emphasis on emotional ebullition, on exaltation, on the increased power which every individual feels when part of such a gathering. Yet but a little reflection is sufficient to show that even in primitive societies the heightening of emotions and the lifting of the individual out of himself are by no means restricted to gatherings and to crowd phenomena. The lover near his sweetheart, the daring adventurer conquering his fears in the face of real danger, the hunter at grips with a wild animal, the craftsman achieving a masterpiece, whether he be savage or civilised, will under such conditions feel altered, uplifted, endowed with higher forces. And there can be no doubt that from many of these solitary experiences where man feels the forebodings of death, the pangs of anxiety, the exaltation of bliss, there flows a great deal of religious inspiration. Though most ceremonies are carried out in public, much of religious revelation takes place in solitude" (Malinowski: *Science, Religion and Reality*, p. 55).

CHAPTER XVIII

THE NEW PSYCHOLOGY AND PRAYER

RECENT psychology for its illustrative matter ranges over a wide field. To illustrate the workings of the human mind it goes to anthropology, comparative religion, and makes an intensive study of human origins. This is in addition to its closer fields of physiology and biology.

But its writers, whilst taking all time and place for their province, ransacking all origins for hints and evidences, fight very shy of religious experience as manifested in Christian life and history.

Fraser, Jane Harrison, Durkheim, Westermarck and Rivers, among others, have made first-hand studies of religion in its primitive form and dealing with origins, in works pregnant with interest. William James brought together a widely scattered mass of illustrative matter concerning varieties of religious experience. But these, speaking with the greatest respect for their deep learning and wise contributions in their especial fields, write from the standpoint of scientific observers.

In matters of religion, truth comes from discipleship. It is the heart, says the Latin tag, which makes the theologian. The psychologist, as such, writes with the detachment of an outsider. This attitude can never duly interpret the force and truth of the Gospel. "He that doeth the will," says Jesus, "shall know of the doctrine" (John vii. 17). It is

only in surrender that a soul enters into the inner meaning. No amount of well-meaning examination from without can open to a man the secrets of the Divine Will. These come through fellowship, and are wrought out in daily life.

Prayer to an exponent of the new psychology is a fact of observed study. Its ritual and variety of form is set forth. From Greece, through Africa down to Polynesia, its occurrence and nature is noted. Christian missionary literature is utilised to show the type of prayer life.

The psychologist, basing his observation on the fact of evolution, and positing the basic factors of instinct, emotion, and the urge of unconscious mind, recognises prayer from one standpoint, the subjective. If prayer has any meaning, any value to him, it is only because it reacts on the personality of the one who prays. Its value is a subjective value. Prayer to the psychologist is a matter of suggestion often seeming to be of the same nature as hallucination, illusion and phantasy. By the use of such terms as the projection of the self, compensation, identification, prayer is explained psychologically. This may be scientific and interesting, but does little to encourage the life and way of prayer, and not much to elucidate its real nature.

The Gospels reveal quite another way of thought concerning the prayer life. The last idea which could occur from reading the Gospels is that prayer is only subjective. To Jesus it is the channel of communication with a definite Person. It is an opening up of the vast energies of the divine Father. Prayer to Him is peculiarly extra-subjective. The object of the prayer is God Himself.

Jesus appeals to God as the Divine Power, Divine Wisdom and Divine Love. All prayer as

offered by Jesus is a recognition of the all-supremacy of God, the all-mightiness of the Father. It is for God as the object of prayer to give or withhold, to do or refrain. Even where the words reveal the subjective force of prayer—as “Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you” (Matt. vii. 8); “All things are possible to him that believeth” (Mark ix. 23)—they are spoken with implicit reference to the divine nature. To Jesus prayer was an outpouring of the soul—but it was more than this. It changed things. Prayer to Jesus was power—“Whatsoever ye shall ask in My name, it shall be done unto you” (John xiv. 13).

Prayer in the Gospels cannot be split off from the whole force of the personality. Its interpretation eludes psychology and even hard scientific method. The scientist can study cellular nature and vascular character by the aid of the microscope. He prepares his specimen, puts it on a slide and isolates any other factors as he peers through the eye-piece. Such a method is of little use in interpreting the subtle yet powerful facts of religious experience. To isolate is to damage the unity. To cut out a little bit of the personality leaves the whole incomplete.

Religious personality is a unity. The whole self goes into believing prayer. To see Jesus at prayer is to see a personality in a tremendous transaction involving mighty energies. Prayer is bound up with the real nature of Christian discipleship. No psychological approach can compass this force, no purely psychological explanation can interpret it. Men in times of stress, crisis and conflict do not turn in on themselves. They reach outward, pouring forth their needs and distresses to One who represents to them power and wisdom. The real

heart-felt prayer of need is never subjective. It is the reaching out to a mightier power which can compass a unity from life's broken threads.

Prayer in the experience of Jesus deals with the whole nature of a man. It is contrary to the witness of the New Testament to limit prayer to any one side of life. It may appeal to a superior order of beings that prayer should only deal with the so-called spiritual concerns. Jesus made all the issues of life matter for prayer and fellowship. It was for Him to pray and for the Divine Wisdom, Divine Power and Divine Love to answer. "Pray without ceasing," says Jesus.

That was how Paul interpreted this vital force. "Let all your requests be made known unto God." "To God all things are possible." He is interested in every concern of His creatures, material and spiritual, as we generally distinguish them. It is a common attitude of mind to say, "You may pray for spiritual blessings, but not for temporal." This is not the attitude of Jesus—"Give us this day our daily bread"; bread for the body as well as for the soul. Cut out all prayer concerning the temporal and there would remain little to pray for. Spiritual and temporal concerns are too closely interwoven to be so divided, and much of our finest spiritual life is wrought out in wrestling with temporal concerns.

To the Christian soul, struggling on the plane of mortal life to compass the beauty of holiness, prayer is no isolated manifestation of personal energy, where things are wrought on the sub-conscious personality. Nor is it simply suggestion partaking of the nature of illusion or phantasy. Prayer in Christian experience is the offering up of the self to God, striving to achieve through His wisdom, love and power. It is for us to ask, for Him to bestow

or withhold ; for us to knock, for Him to open ; for us to seek, for Him to show us the way. It is all in the order of His divine nature, all according to His will. There is no one way, no single method by which men must approach the Father. What may appear a lamentable contradiction psychologically may work out to glorious issues in the divine realm. Of one thing every Christian remains aware, that the less he prays the poorer he becomes.

“ For His grace and power are such
None can ever ask too much.”

PRAYER

“ Almighty God, Who dost hear and answer prayer, teach us to pray aright.

“ Forgive us for the poverty of our prayer, for its narrowness, for its faithlessness. Grant, Thou Eternal Compassion, that drawing nigh humbly as the publican of old, we also may partake in Thy pardoning grace. May we come to Thee as did the Lord Jesus in the days of His flesh, seeking to be brought into a unity of spirit with all Thy faithful servants. Reaching out to Thee in our time of need and anguish of soul, may we find strength to persevere as did our Saviour.

“ O Thou Infinite Joy, let us make the whole earth glad with Thy praise. Thou Heart of Eternal Love and Power, Whose rain cometh down on the just and the unjust, and Who maketh the sun to shine upon the evil and the good, we know that Thou art able to do exceeding abundantly above all we can ask or think. Make us, we pray Thee, more worthy to receive and joyfully to acknowledge Thy blessings to us-ward, and toward all mankind, through Jesus Christ our Lord. Amen.”

"When we turn from the scientific hypotheses of the subconscious and the co-conscious to the theories of 'unconscious mind,' we enter a region strikingly like that which in some of the theories, the 'unconscious mind' itself is supposed to be. A realm of shadows, dim lights and confusion: a realm in which statements are vague, and meanings difficult to locate. A realm, in short, in which more importance is given to the vague suggestion of words and phrases than to their exact meaning. Professor James has summed this up by calling the alleged psychology of the unconscious a 'tumbling ground for whimsies'" (Studies in honour of Morton Prince: *Problems of Personality*, p. 249).

"When the experiments with chimpanzees are as finished as a squeezed orange, there will still be left out of account the especially *human potentialities* of nerve impulse in combination. For human mind will not have been disclosed to be a mere multiple of chimpanzee mind units, however alike may be the behaviour of child and chimpanzee, and however similar may appear certain brain zones possessed by man and chimpanzee—in common, as it were" (*ibid.* p. 410).

(Concerning pre-natal period) . . . "the child is already functioning, however imperfectly, in most of the organic ways in which he will ever function when he is born. But mentally and in the higher sensory processes, he is not yet in any large measure developed, and in some ways as regards the mental aspect of things he is scarcely developed at all. The infant is practically a spinal animal, or, as Paton puts it, 'At birth a human being is practically brainless, all the higher functions associated with the cerebral cortical centres being still undeveloped'" (L. L. BERNARD: *Instinct, a Study in Social Psychology*, p. 281).

CHAPTER XIX

CHRIST'S REDEEMING WORK AND THE NEW PSYCHOLOGY

DR. C. G. JUNG opens his work on the *Psychology of the Unconscious* with the following: "Any one who can read Freud's *Interpretation of the Dream* without scientific rebellion at the newness and apparently unjustified daring of its analytical presentation, and without moral indignation at the astonishing nudity of the dream interpretation. . . ." This the present writer defies any normal man or woman to achieve. Sigmund Freud has steeped his mind so persistently in facts and hypotheses of a certain colour that he sees all human nature in this light. Facts of another order hardly seem for him to exist.

In deference to the outburst of questioning and chorus of disapproval, his style and illustrative matter have become modified with the passing years, although his hypotheses concerning the nature of unconscious mind and child life are as sharply defined as ever. We should not care to reproduce here the grossness of a passage in one of his most recent works.

In his collected papers there is a study of a phobia in a five-year-old boy Hans, where the reader is shown this type of mental work in all its fulness. Before little Hans has reached five years he is walking with his father (who, of course, he wishes to see "out

of the way ") when a horse happens to fall in the road. A simple fact of every-day occurrence? Oh, by no means! Here it is fraught with a world of meaning. To quote from Freud: "Thus the falling horse was not only his dying father, but his mother in childbirth."¹ This is what Hans of three or four years of age read into this simple incident!

"We are such stuff as dreams are made on," said Shakespeare. If he reads Sigmund Freud on his present plane of existence, he must blush for his own mighty epigram. Freud's general theory concerning the nature and trend of man's mind and the motives of behaviour are a challenge to the whole fabric of organised life and thought. A philosophy erected on dream work according to Freud, has little relationship to the conscious workaday man and citizen functioning to responsibilities in an ordered society. Man is not swayed only by origins, mastered by primeval memories, nor ruled by the energies of lust. Environment, moral ideals, organised sentiments on the one hand, reason and intelligence on the other, are mighty living factors. "We live by admiration, hope and love."

Not content, though, with putting the coarse finger and coarser interpretation on our childhood years, there is a school arisen in new psychology which would go even farther back and talk as though man has a conscious life in his mother's womb. The assumption is that many of our ways in later life are an attempt to re-establish and re-capture that nine months' period, that the memory of this season constitutes one of our greatest difficulties in facing reality in this rough world. Part of our unconscious activity, according to this theory, is an attempt to bring about "a reproduction of the

¹ *Collected Papers*, vol. iii. p. 270.

womb situation." So that the very conditions attending birth constitute a further grave handicap for living a human life. An application which even outdoes the Psalmist in his cry, "Surely I was shapen in iniquity, and in sin did my mother conceive me." Biologists and sociologists have ever recognised the force of inherited tendency and the importance of the pre-natal season ; but the *fact of consciousness* in the gestation period of the foetus, as influencing normal life, is a matter which outruns all their suggestions.

In the light of the tremendous assumptions of man's origin and mental constitution as set forth by the new psychologists, the theological doctrine of original sin seems of a mild character, and almost inevitable. The general picture of man's nature presented by this school is an appalling one. Bound about by animal forces, unconscious slave of instinctive tendencies, tied down to somewhat degrading original impulses, ruled by fear, living in inward conflict, held responsible when he should be treated as irresponsible, creature of appetites which must be repressed at the cost of tremendous suffering, and with all this terrible inheritance having to adapt himself to a society functioning amid established law, custom and morality—was ever a more pessimistic picture painted !

The terrific indictment of human limitations set forth by this school of thought only reinforces one unique aspect of the Gospel message, Christ's redeeming work. It invests with new meanings and exalts to a new glory the gracious purpose of God. The person of Jesus stands out with a startling challenge in the light of the weakness, original impulses, sinful indulgences of the natural man. New qualities of courage and hope are seen to be

revealed in this redemptive outgoing. The incarnation is shown further as the witness of God to man's true nature and destiny ; as the Cross is the climax of, and the witness to, God's redeeming and holy love.

Jesus "knew what was in man," but He also knew man's latent capacities and the great heights to which he might attain. However lowly man's beginnings Jesus saw his mightier possibilities. Jesus saw him as a creature of noble impulses (Luke x. 34) as well as degrading fears ; loving truth (Mark xii. 34) as well as tainted with hypocrisy ; capable of tremendous generosity as well as gross meanness (Matt. xviii. 28). He saw how often behind the broken womanhood there shone qualities of love, devotion and unswerving loyalty (Luke vii. 37). Jesus knew that whilst men could sink to tigerish depths of cruelty, they could also rise to shining summits of sacrifice.

Looking out on the world of men with His eyes of understanding love, He felt that they were worth both living for and dying for. Beholding them with His divine knowledge, he knew their capacities for realising the ultimate possibilities of their nature. He saw them not as bound about by animal impulses, tied down by unchanging habit and custom, but as sons of God, capable of interpreting His purpose, adorning His will. Whatever handicap man may start this life with, Jesus dared to set before him an ultimate goal, called him to purity, summoned him to righteousness, anticipated from him a large-hearted and generous attitude towards his fellows and life in general. The Master had no magic, nor desired any. He did not wish to be one of the great ones, the so-called "benefactors" (Luke xxii. 25). His authority was that of the Spirit, His sway of love. He came to help as a brother. He

achieved His glory by the common channels of sympathy, tenderness, helpfulness, by the common path of service, by the common method of suggestion, sealing them all by the mighty sacrifice on the Cross. He saved man living, and sanctified him dying. Jesus put all His faith and love and righteousness to the test, and trusted man's power of response to these gracious forces.

The Son of Man set going in this world ideas of righteousness and justice, of mercy and truth, of grace and tenderness, and dared to assume that these forces were the salt of society and would ultimately be established. Hence His Kingdom, which He proclaimed so incessantly—the Kingdom of God—was not a static kingdom, nor determined by any fixed and arbitrary constitution: that would surely have made it as the kingdoms of this world, and stifled its development.

Jesus was content to set going a mighty dynamic, revealing it in His life and pledging it by His death, the dynamic of divine love and righteousness. This heavenly treasure He ventured to entrust to earthen vessels. He left it to men to work out the passing form of the Kingdom, shaping it to His Spirit. The Man of Galilee set one goal before Himself, in bringing man face to face with God to reveal to mankind its own mighty destiny. He did not talk as though these high things were only to be understood and achieved by an elect and select handful of men. The paradox is that He insisted that all men were capable of entering upon this heritage. It was not only a gospel for the clever, the wise, the mighty, the noble. It was an evangel of life for the poor, the despised, those whose lives had gone awry. This was a new type of gospel, a new aspect of religious thought. One charge brought against

Him was that He kept company with degraded people, publicans and sinners, and such like (Matt. ix. 11). He not only did not deny the charge, but proclaimed it as His definite purpose—"to seek and to save them which are lost" (Matt. xviii. 11).

Thus His redemptive work assumes a weightier aspect, for He lays down that even the most degraded, the outcasts and the pariahs, are capable of coming into His Kingdom and sharing the divine life. Nor did Jesus come to a few selected samples of human nature, the naturally good, pure and loyal souls, proffering His gracious gospel. He assumed that His person and teaching would win to an unexpected nobility those who seemed psychologically handicapped. He was not so sure about the self-righteous. He realised what a task lay before Him in attempting to break down the opposition of those who were "good" in their own sight, however balanced they might be otherwise. Jesus had to deal with men and women psychologically organised as are present-day man and woman. They were creatures of inherited impulse, original instinct, racial memories, upsurging impulses, unconscious minds, of inner conflicts. Yet He faced all these psychological equipments of human kind with His own divine assurance, grounding His appeal on faith, love, hope, vindicating it in spontaneous personal holiness, and risking all on the venture of the shameful Cross.

The past two thousand years of Christian experience are as the day before yesterday in the Divine Kingdom. No loyal disciple of the Christ can feel that the redemptive work of the Master is by any means accomplished for the individual or society at large. He feels the truth of Myers' words put into the mouth of St. Paul :

"Let no man think that sudden in a minute
All is accomplished and the work is done,
Though with thine earliest dawn thou shouldst begin it,
Scarce were it ended with thy setting sun."

Yet every loyal disciple knows that the gracious work of redemption set going by the Master is being accomplished, that His faith in His brethren is being vindicated. He knows that the original energy of redemption is unexhausted, and that Christ's mighty power is still available for the uplift of the race in redeeming both the individual life and society.

There is no room for a feeling of smug satisfaction, no time for resting on what has been accomplished. Each step forward in the tremendous task of human redemption reveals new heights yet to be won. In whatever field of human activity we cast our eyes, we see that the call is more and more for the manifestation of the true spirit of the Master. Whether it be the field of industry, of international relations, of the exalting of standards of personal character, the one thing needed is a more loyal following out of His spirit and teaching, sustained by a living faith in His adequacy for all human need. Whatever may be the original constitution of man's nature, whatever his psychological equipment, whether he has climbed up out of the ooze and slime, or fallen from pristine innocence and purity, the call of Jesus is for men to realise their divine destiny.

It was in the profound belief in their capacity to achieve this that He lived and died. It is as His loyal disciples are lighted up by His faith and quickened by His love that they will be enabled to share in His redeeming work, and to bring to pass those greater works which He foretold should yet be worked by His disciples.

1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1880.

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PRAYER

“ All-gracious God, Father all-glorious, we praise Thee for our redemption in Christ Jesus our Saviour. We thank Thee for the new life we have in Him. We rejoice in His energising power. Thou Who art the hope of mankind, faithful and true, give to each of us, here and now, a clearer understanding of what is Thy saving will towards all men. Let us share Thy travail of soul for the weak, for the lost, for all who are overcome in the battle of life. Endue us with grace and strength to become co-workers with Thee in Thy Kingdom, even to taking up our cross daily and following Thee. We rejoice that Thou hast not left Thy brethren unaided in the battle of life, that Thou didst overcome the evil in man's nature, and that with every temptation Thou hast made a way of escape. We bring before Thee, O God of light and wisdom, all the needs of human life and society. Grant that Thy redeeming grace may be manifested through every concern of mankind, that Thy Holy Spirit may influence all our activities. Let the pitifulness of Thy great mercy save us and heal us, we humbly beseech Thee, O Lord. Sustained by Thy mighty power, and kept by Thy love, grant that in the warfare of this world we may be more than conquerors through Him that loved us.”

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